

The Brooklyn Jewish Center Review

January, 1955

THE UNIQUE PHILADELPHIA LAWYER

THE STORY OF JUDGE MAYER SULZBERGER

By ALBERT MORDELL

THE BOOK OF THE PEOPLE

An Imaginative Jewish Scholar Traces the
Adventures of the Jewish Book

By DR. SAMUEL ROSENBLATT

A BUDGET OF NEW BOOKS

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No. 19

THE UNIVERSITY ON MT. SCOPUS

THE indomitable spirit of a people sometimes finds clearer expression in an act of peace than in even the most heroic exploits of war. It was in this spirit that the *Yisbuv* of Palestine broke ground in July of 1918 for the foundation of the Hebrew University on Mt. Scopus. The guns of Allenby's armies, including the Jewish Legion, were still reverberating in the Judaeen hills at the same moment that great figures in the Jewish world, including Chaim Weizmann, and our own Rabbi Levinthal, gave expression to the eternal ideals of devotion to learning which impelled the construction of a university before provision for the everyday needs of day-to-day living.

In the seven years which followed there arose on the crown of Mt. Scopus a beautiful group of buildings constituting a university which, from its very inception, was the finest seat of learning in the Near East, and which in the years which followed was to make a notable contribution in the fields of science, philosophy and literature to the sum total of Hebraic and world culture. Not even the war with the seven Arab states was permitted to interrupt the full development and continuance of its program. Physical eviction was no deterrent; so that when the trans-Jordanian army took possession of the university, its corpus was transferred and scattered among some 50 buildings in the new city of Jerusalem. Here was, if ever there was, proof of the power of faith.

On January 16, 1955, the American Friends of the Hebrew University made fitting commemoration of the 30th an-

niversary of the University's founding, in an Academic Convocation held in New York City. An additional factor in the celebration was recognition of the great contributions made by American Jewry to the University.

Principal addresses were delivered by Dr. Abram Sachar, President of Brandeis University, and Aubrey Eban. Dr. Sachar found in the University a unifying force which in future years would bring into close cohesion the otherwise diversified and disparate lives of all Jews despite their residence in many countries of differing cultures and civilizations. He assayed this potential as among the great contributions of the University, ranking it as of no lesser value than the services of scientific investigation and discovery by which it might add to and develop the physical resources of the country.

Ambassador Eban spoke of the magnificent contemporary services and the even greater possibilities of the University in translating, in terms of modern life, the three principles which are the basis of the Jewish *weltanschauung*: (1) individual responsibility for personal actions; (2) collective responsibility of all for all, and (3) abhorrence of war and love of universal peace.

Rabbi Levinthal added grace to the occasion with a beautiful invocation and concluding blessing.

It is our prayer that the seed planted on Mt. Scopus more than thirty years ago will perpetually bear rich fruit for the use and benefit of all mankind.

WILLIAM I. SIEGEL.

The Dr. Levinthal Lectureship

ON THE occasion of Dr. Levinthal's completion of thirty-five years of dedicated and devoted service as Rabbi of the Brooklyn Jewish Center, his many friends have decided to pay tribute to him by establishing the Rabbi Israel H. Levinthal Lectureship in Homiletics at the Jewish Theological Seminary of America. This is the finest tribute a congregation can give its Rabbi, permanently linking his name with his Alma Mater and with the department in which he has excelled.

The Seminary recognized Dr. Levinthal's singular talents and made it possible for him to transmit his technique and inspiration to the new generation of rabbis being trained in this land by inviting him to serve on its illustrious faculty as a visiting professor in Homiletics. Hundreds of American trained rabbis have come under his influence.

The members of the Center are now being given an unusual opportunity to express their appreciation of Dr. Levinthal's devoted labors in their midst these many years by generously endowing this proposed lectureship at the Seminary.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Letter From Chanah, A Friend

I AM devoting my column to a letter which I received from one who was a pupil in our Hebrew School in those early years when the school had just opened. I know our readers will be fascinated by it, even as I was. Though the writer is married and has a family of her own, we still call her, as we knew her in her school days, by her Hebrew name of *Chanah*. She is the daughter of Mr. Henry Gross, one of the Center founders, now a trustee, and Mrs. Gross and has lived, since her marriage, in Austin, Texas, where she is very active in Jewish communal work. Here is the letter in full:

"I am certain that you will receive umpteen expressions of congratulations and felicitations from all over the world on the anniversary occasion that is to be celebrated . . . and I would suspect that you might get some from the Lone Star State, but no Texas well-wishing could be more sincere than that which comes deep from the heart of an individual who is located deep in the heart of Texas.

"How can I sit down and compose a telegram to you when there is so much welled up inside that comes from having happy and wonderful memories of a childhood spent in a particular locale that centered around Eastern Parkway? So, you have to pay the penalty for being the personality that you are, and you simply will have to sit down and wade through whatever I shall say.

"It goes really without saying that my family and I wish you the very things that you wish for yourself and your family—that we fervently pray that the Almighty continue to shower you with His care, protection, inspiration, and love so that these qualities are channelled through you to others.

"At a time like this, I imagine that if you find a few spare moments for relaxation, and you close your eyes and reflect back a bit . . . certain scenes that happened years ago pass before you. Well,

it is muchly the same with me. I recall lots of things . . . from away back. Do you know, I even remember the day that your father laid the cornerstone? I was across the parkway sitting on a bench with my aunt and her friend and then we went inside to this friend's apartment, and I continued to look from the window which was much better because I was above the ground level and could see more.

"I remember 'Pop' who had such a time shooing us kids out of the lobby when we were not supposed to be there (you knew him as Mr. Mueller, resplendent in his grey uniform, cap and badge with the twinkle behind his eyes when he scolded us). Remember the two Italian brothers who were always shining up brass and running the elevators? They would always threaten to tell our parents when we gave them trouble . . . perhaps the greatest feeling of growing up was to be allowed to help run the switchboard. I think all the girls would vie for an excuse to run into the door and around thru the other one . . . we were always in Mr. Goldberg's way. And, how we used to like to sit there, partly hidden by the huge counter and peep at the brides and grooms as they came in . . . dreaming girlish visions of doing the same . . . some day.

"Memories of the school years are filled with names . . . in fact, only recently when I read of Mr. Edelstein's death in the *New York Times*, I remembered a day when Bernice Cohen and I were caught chewing gum in class, by him, and we were sent to see you and we received a lecture about how our parents were sending us to school and what they expected of us . . . she and I were scared to death . . . did you know that? But, when we returned to class, I believe his last name was Freed (forget his first name), a boy started to make her laugh which set me off on giggling and we were put outside of the room once more

and had to stand there in a corner. . . . The one who really got us to behave was 'Mar' Halevi. I don't think Pearl Wohl, or Bernice or I would dare venture a twitch in his room. Of course, Diana Hirsch, Rosalind Kramer and Israel Seegar were always so busy studying. They really were the shining lites. And, the one whose smile I am sure none of us will ever forget (and when I met her in the lobby of the Center just about two years ago on a visit . . . and she called my name as soon as she saw me) is Miss Serbin. She was our first teacher . . . our introduction to our Jewish education. Oh, her voice, her facial expressions . . . I still see them. And Mr. Hirsch . . . he was truly saintly. I recall one Sunday assembly program where he had trouble getting me to memorize a story . . . 'The Yiddishe Gozlin' . . . but I must've done it . . . but it still sticks in my memory.

"Then, there were the different clubs that we belonged to which met on Sundays. I guess the most fun was in the Reus group because we were teen-agish then. Of course, as years passed, we progressed until we were in the Dramatic group, the Adult Education classes until one day we reached the epitome . . . the Young Folks League! Oh, those were the years!

"Rabbi, anyone who spent such wonderful times could ramble on and on . . . but the important thing, I believe, is that even tho sometimes we were problem children (and we were . . . some of us) and perhaps you thought, then, will they ever learn? . . . that we *did* learn . . . we did glean . . . and it did seep in.

"Individuals only realize that when they, themselves, become parents and see chapters of former years repeating. Of course, most of your friends who were or are in my age group are probably still in or around New York. But, when one moves away . . . to localities where Jews do not live in neighborhoods together . . . by that I mean, whenever we would walk on Union, President, Carroll, Crown, Montgomery, or the avenues as Kingston, Brooklyn, New York and Nostrand . . . you saw most faces that were Jewish in character . . . away from New York, especially in smaller places where there might be just 198 Jewish families (as Austin had in 1938 when I

(Continued on page 23)

THE UNIQUE PHILADELPHIA LAWYER— MAYER SULZBERGER

By ALBERT MORDELL

THE events of Mayer Sulzberger's career as editor, lawyer, judge, philanthropist, scholar, book-collector, author, and his activities in behalf of Jewish causes, have become more or less familiar. Behind these were the firm character, striking intellect and unusual personality of the man. In an appraisal of his life an outstanding matter to take into consideration is that Sulzberger changed somewhat in attitude and disposition after he went on the bench at the age of 51 in 1895.

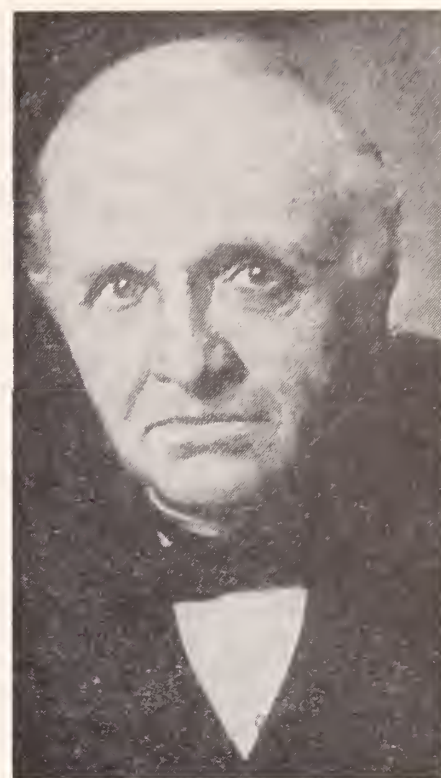
Court clerks and lawyers had known this man as a genial, gentle, humble person. Then something happened. He was the first Jew to serve as a judge in Philadelphia since Moses Levy had been President Judge of the District Court seventy years before. He was impressed with the dignity and responsibility of his office, and he approached it with awe. His past integrity, his knowledge of human nature, and his mastery of the law, would of course serve him in good stead. He now permitted less familiarity from lawyers, and even former clients, than he had in the past. Some of his fellow-jurists, despite their admiration for him, were puzzled at the harshness with which he handled some lawyers, even though these did not acquit themselves creditably in trying cases before him. He was soon feared, though highly regarded. As a judge, the Jewish philanthropist and Hebrew scholar were in abeyance, and as a Jew he was hard on Jewish criminals.

Something should be said about Sulzberger's forebears and background to explain the man. His father, Abraham, who brought the boy along with the rest of the family from Germany in the late 1840's, when the lad was six, was himself a very pious and philanthropic Jew. His paternal grandfather was Mehullam Jacob Solomon, and his grandfather was Ezra Judah Jacob Sulzberger, a rabbi and author of an ethical will which Mayer once published. The descendants of this rabbi have been notable; they include the

The Story of A Communal Leader and Member of a Notable Family Who Achieved National Fame and Caused Just a Little Irritation

Reverend Kaufman Kohler, Arthur Hays Sulzberger, President of the New York Times, Cyrus Adler and the Chicago Sulzbergers. On the judge's mother's side—she was Sophia Einstein—he was distantly related to Albert Einstein. But Mayer's father, and his uncle Leopold, who had preceded him in America, were very poor when they came here. Leopold, like many other Jews who later grew wealthy, was first a peddler and then a butcher. Abraham was also a butcher and then an upholsterer. Mayer was bright enough to enter the Central High School at the age of twelve. On being graduated he became a bookkeeper and a teacher; his career as a lawyer began when he was past 22, after he had studied law in the office of Moses A. Dropsie. While in his mid-twenties he wrote numerous articles on Jewish scholarship for Isaac Leeser's *The Occident*. Leeser had been one of his Hebrew teachers, and soon after his death Sulzberger assumed the editorship of the periodical for a year.

The legal side of Sulzberger's career is found only in the briefs and pleadings among the records of the city from 1865 to 1895. He appeared often as counsel in important cases, as the published opin-



Mayer Sulzberger

ions of judges in the lower and Supreme Court of the state testify. He became virtually recognized as the leader of the bar next to John G. Johnson. He was a busy man, and usually, when he went home at a fixed hour, there was a line of clients waiting who had to return the next day. He soon became prosperous and invested in central realty. Already in the late seventies his name was well known, and he was at the height of his local fame as a lawyer in the eighties.

After he became judge the words "Judge Sulzberger" had magical significance for the Jews. His home, a combination of two houses at 1303 Girard Avenue (both filled with books to the ceiling), was recognized as a place where every Jewish scholar, or unfortunate immigrant, or aspiring student, hoped to visit. Encouragement or endorsement by Judge Sulzberger was equivalent to a diploma and a golden key.

The dry facts of Sulzberger's work as a lawyer are not of interest to the layman. Possibly some day they will be dug out of the records. But a few sidelights on his personality in his law-practicing days are worth disclosing.

Henry S. Borneman, Esq., who was connected with the office of Sulzberger as an attorney more than sixty years ago, relates two anecdotes that shed light on his distinguished employer. One of the attorneys in the office, a Presbyterian, had made a serious error involving a financial loss for which he expected to be "sacked," or at best, sharply reproved. He appeared in trepidation before Sulzberger and confessed his disastrous mistake. Sulzberger merely smiled (and no one could forget that broad, expressive, profound smile), then delivered a little speech.

"Mr. X," he said, "you are a Presbyterian, I believe, and one of the doctrines of your church is that of Predestination. If this doctrine is true then in the distant past it must have been predestined that you, on the blank day of the blank month, in the year blank, were to make the mistake you speak of in my office. Therefore you personally are not responsible. Now go on with your work."

The other episode took place out of the office. Those who were acquainted with Sulzberger knew what a distinguished appearance he made, in spite of his short, rather heavy stature. He had a huge head, almost globular, and his eyes had a habit of moving from side to side as if keenly observing. A low standing collar encompassed his small neck. When he was vacationing at a Long Branch hotel several non-Jewish gentlemen presented themselves before him and apologized for a question they wished to ask. There had been a dispute among them regarding his occupation or profession, they said, though they were certain he was a distinguished man. One had thought he was an actor, another, a clergyman, and so on. Sulzberger, realizing there was something else on their minds, replied: "None of you is right. I am just a Jew lawyer."

Sulzberger was an organizer and officer in many institutions connected with Jewish affairs—Maimonides College, The Jewish Theological Seminary, the Jewish Publication Society, the American Jewish Historical Society, the Baron de Hirsch Fund, Dropsie College, the American Jewish Committee, of which he was president for a number of years. He was an editor, a writer, a public speaker and

lecturer. Early in his career he partially translated Maimonides' "*Guide to the Perplexed*," and de Rossi's dictionary of Jewish authors. He received many honors in his lifetime, being twice offered diplomatic posts in Turkey, which he refused.

But there can be no doubt that he would have wished to be known to posterity for his profound studies of government, law and economic conditions in Biblical times.

It is unfortunate that scholars have not more fully appraised these studies, in which he was ingenious and original, though sometimes over-indulgent. In his first book, "*Am Ha-Aretz The Ancient Hebrew Parliament*," he says, "The modern conception of a rational democratic representative government owes its origin to the ancient Jews, who had as keen an outlook and as wide a vision in political as in religious matters." This is certainly splendid and perhaps partly right, even if the author's conception of the *Am ha-aretz* being a Hebrew Parliament may not be true. He later admitted he had found no evidence that a tribal *am* ever existed. Again, nobly prepossessed in favor of his own people, he concludes in his final work written in his eightieth year, "*The Status of Labor in Ancient Israel*," "A great movement for the protection and improvement of the laboring classes was initiated in Israel more than three thousand years ago and continued to pervade its life and literature, becoming indeed a part of the mental constitution of the people." The strange thing is that the author of this view was hostile to radicals and socialists.

In Sulzberger's "*The Ancient Hebrew Law of Homicide*," he apologizes for presenting views in which he differs from most scholars, but maintains that eventually the Jews had eliminated the idea of civil damages and private satisfaction in homicide cases, and were the originators of the modern belief that the state alone has jurisdiction in such cases. Here he does good work seeking to dispel the views of those who believe that the *lex talionis*, the eye for an eye doctrine, prevailed literally throughout the history of ancient Israel. "*The Polity of the Ancient Hebrews*" was a sort of sequel to the "*Am ha-aretz*."

It was an important and necessary service that Sulzberger performed in assign-

ing not only originality, but pioneering attributes, to the ancient Jews. It has been the tendency to assume that the Jews borrowed their religion, their laws, their legends, and even part of their poetical contributions, from Babylonian, Egyptian, Arabic or Greek sources. The tendency still prevails with some liberals. Sulzberger highly disapproved of these false conclusions.

I do not know if Judge Sulzberger was sympathetic towards the views of Freud. He certainly believed in reading between the lines in his studies of the Bible and making deductions from what was omitted. He gives us a clue to his methods and attributes them to his experiences as a lawyer and judge. In the preface to his book on labor he states, speaking of himself:

"Half a century's acquaintance with witnesses and their testimony has convinced him that no narrative, however sincere, ever tells the whole story. There appears to be a feature of the human mind which is averse to stating facts that are so familiar to the narrator, that he subconsciously assumes that everybody knows them as well as himself, and that to repeat them would be absurd. Hence the true meaning of a witness' narrative is to be found not only in what he expressly says, but also in what he does not say, but which may be fairly implied from the words used."

Sulzberger accumulated a vast library. It contained many ancient folios and quartos imported from England. But it was for his collection of Hebrew books that Sulzberger became distinguished. As early as 1896, the Hebrew bookman, Ephraim Deinard, issued a catalogue of the judge's Hebrew library under the title of "*Or Mayer*." Nearly 400 items, besides manuscripts, were listed. Sulzberger read Hebrew fluently. He, of course, indulged in a hobby, as a collector, and he continued adding to his library long after Deinard's list was published (no doubt at the judge's expense). His Hebrew library ultimately went to the Jewish Theological Seminary. Many of the valuable illustrations in the Jewish Encyclopedia were made from books in Sulzberger's library.

Sulzberger did not consider himself a literary man, but he was particular about good writing. As a matter of fact he showed possibilities as a stylist in his late twenties, as one may see in reading some of his work in the early numbers of *The Occident*.

He had a choice and large vocabulary, and hated affectation in literature. He liked to read romantic novels and disliked realistic ones. He preferred, he told me, Jeffrey Farnol's "Amateur Gentleman" to anything by H. G. Wells. He had faith in the judgment of the public on a book, and a best seller recommended itself to him. He could hardly be classed as a literary man or great critic, and he made no claims as such. Nor was he a trained biographer. A glance at his biographical sketch of his close friend, the versatile scholar and able writer, Joseph Jacobs will show this. It appeared in *The American Jewish Year Book*, 5677, 1916, pages 68-75, after Jacobs' death. He knew Jacobs intimately and yet treated him objectively, distantly, revealing nothing of his personality. He was probably too old at the time to do research on Jacobs' writings—his studies in folklore, for example.

He sometimes arrived hastily at literary judgments and was therefore often unjust. For example, he formed an erroneous estimate of the great Danish-Jewish literary critic, Georg Brandes, who visited this country in 1914. The present writer sent to the judge a magazine article describing his interview with Brandes in which the critic had rightly complained of some misunderstandings to which he had been subjected. Judge Sulzberger wrote to me (in his Spencerian handwriting), admitting that he had not read enough of Brandes' work to form a judgment, but that he was not led to a desire to read him because of these complaints. He thought Brandes had a "good head but rather a small soul." Brandes had some faults in common with Sulzberger, among them the passing of "cruel judgments on those who hold other views than his own," as Sulzberger wrote me of Brandes. I am not prepared to say, whether he himself had, to use the judge's own words, a "whimpering sensitiveness to what he deems a misunderstanding concerning himself." This he had deduced from my interview with the critic. Sulzberger often formed adverse judg-

ments of people, and he often failed to see the potentialities of men who subsequently became famous. Israel Davidson told me that because once, as a young man, he expressed a disparaging opinion of Longfellow, he received no encouragement from Judge Sulzberger. There is a letter by Sulzberger dated September 1899 in the Historical Society of Pennsylvania to Albert Rosenthal, the artist, in which he tells him he had met in Italy, "and promptly disliked," Bernhard Berenson, who then was already a distinguished art critic. Yet he always sought to help art students.

The judge had a great admiration for people who were financially successful. This was a puzzling trait to those who knew how much he valued scholarship, for scholars were generally poor. He had his worshippers, and he in turn thought highly of them, men like Dr. Solomon Solis-Cohen, Felix Gerson, Joseph Jacobs, David W. Amram, Solo-

mon Schechter, Israel Zangwill, Naphtali Herz Imber (whom he subsidized), and the older rabbis such as Morais and Jastrow. He had regard for Rabbi B. L. Levinthal and signified this by attending the bar mitzvah of his son, the present Judge Louis E. Levinthal. I remember that at this event he was seated among old orthodox bearded Jews who could not speak English and gazed at him reverently. Embarrassed and bored, he suddenly arose and left. He liked my father, Phineas Mordell, who, he once said, knew his library better than anyone else, and came there almost weekly to borrow books for work on his Hebrew grammar. He employed my father in cataloguing his library and transcribing some Gratz letters. He also suggested that my father write on the *Sefer Yetzirah*, which my father did.

Sulzberger was a strange combination of generosity and harshness. His tongue knew no bounds if he disliked a person or had little regard for him intellectually or morally. In fact, it was the custom

GIFT FROM PROF. EINSTEIN

Autograph Manuscript of Einstein's Theory of Relativity.

ÜBER DEN GEGENWÄRTIGEN STAND DER ALLGEMEINEN RELATIVITÄTSTHEORIE.

§1. Prinzipien.

Der allgemeinen Relativitätstheorie liegen folgende Gedanken zugrunde—

(1) Wie in der früheren Theorie wird ein Modell der Realität zu konstruieren gesucht, welches den Charakter eines vierdimensionalen Kontinuums hat, das wir kurz "Raum" nennen wollen.

(2) Im Gegensatz zur früheren Physik wird verlangt, dass die zur Darstellung des Realen dienenden Funktionen der Koordinaten Gesetzen genügen, die vom *Gleichzeitigkeitspunkt der allgemeinen Kovarianz* aus beurteilt werden können.

Diese letztere Aussage drückt das allgemeine Relativitäts-Prinzip aus. Es ist das ein rein formaler Gesichtspunkt und nicht eine bestimmte Hypothese über die Natur. Denn jedes System von Gesetzen, welches überhaupt sinnvoll ist, lässt sich in allgemein kovarianter Form ausdrücken. Trotzdem ist dieses Prinzip von grosser heuristischer Bedeutung. Denn im Allgemeinen sind nicht relativistische Theorien, welche bei Verwendung eines bestimmten Koordinatensystems einfach erscheinen, höchst kompliziert und unnatürlich, wenn ihre Gleichungen in allgemein kovarianter Form gebracht werden. Dies gilt z.B. von Newtons Gravitations-Theorie und Bewegungsgesetz. Andererseits ist unmittelbar klar, dass das Prinzip an sich einen methodischen Fortschritt darstellt. Denn eine nicht relativistische Theorie enthält nicht nur Aussagen über Dinge, sondern auch Aussagen, die sich auf die Dinge und auf die zur ihrer Beschreibung dienenden Koordinatensysteme beziehen; eine solche Theorie ist also von logischen Standpunkten aus weniger befriedigend als eine relativistische, deren Aussagen von der Koordinatenwahl unabhängig sind.

Zu (1) bemerke ich, dass dieser Punkt des Programmes mit der Quanten-Mechanik in ihrer heutigen Form nicht im Einklang ist; dem letztere vertritt darauf ein Modell der Realität zu konstruieren. Die in ihre Gleichungen eingehenden Variablen beschreiben nur Wahrscheinlichkeiten nicht Tatsachengründe.

Aus dem Gesagten geht schon hervor, dass das allgemeine Relativitätsprinzip *alters* keine hinreichende formale Basis für eine Theorie sein kann. Die heutzutage allgemeine Relativitätstheorie gründet sich ausserdem auf die Postulate:

(3) Es kommt im (vierdimensionalen) Raum einer bestimmten Riemann-Metrik

$$ds^2 = g_{\mu\nu} dx^\mu dx^\nu \quad (1)$$

eine objektive Bedeutung zu.

Dieses Axiom gründet sich in erster Linie auf das schon aus der speziellen Relativitätstheorie stammende Prinzip der Konstanz der Lichtgeschwindigkeit ($c = 3 \times 10^{10}$ cm/sec). Es entspricht aber auch dem Charakter der Natur, dass in ihr die *Kongruenz* im Inneren eines verwickelt zu sein scheint (Einkrümmung der Elementar Körper sowie der Maxwell-Gleichung von der Vektorschicht).

(4) Es besteht die Frage, ob die in die Gleichungen eingehenden Funktionen überall regulär (stetig und differenzierbar) sein sollen, oder ob etwa die materiellen Teilchen durch Singularitäten darzustellen seien. Dies ist eine offene Frage. Ich bin aber der Meinung, dass Singularitäten ausgeschlossen werden müssen.

§2. Kritische zur bisherigen Form der allgemeinen Relativitätstheorie.

Die Variablen $g_{\mu\nu}$ des Metrik des Raumes (physikalisch gedeutet als Inbegriff der Messungen mit Messstäben und Uhren) sowie das Gravitationsfeld darzustellen. Zur Beschreibung des elektromagnetischen Feldes bedarf es

When Prof. Albert Einstein helped to dedicate the Library of Nazi-Banned Books in the Brooklyn Jewish Center 20 years ago (the nucleus of the present general library) he presented the Library with the gift of an early manuscript of the Field Theory and the first printed edition of the Theory of Relativity. The first two pages of this work is reproduced above.

in those days for the old-time lawyers to indulge lavishly in profanity, and it would not be honest to hide the fact that the judge could emulate any of them. He was, however, touched by tales of distress and usually offered help.

Here is a story which illustrates how thoughtless and hurtful Sulzberger could be. When Chief Justice Horace Stern was a boy he was introduced to the judge. Sulzberger was told he was going to study law, and being a brilliant student would undoubtedly make "his mark." "Well, I hope he will learn to write out his name," was the judge's comment, leaving the boy thoroughly discomfited. Fortunately, later in life, the judge conceived great admiration for this boy who ultimately was one of his successors on the bench in his particular court. Lawyers who tried cases before him inefficiently were made the subjects of his sarcasm. He also used to take the cases out of the hands of counsel and try them himself. The judge was aware that he was often criticized for this, and his justification was that he acted in the interests of justice, but he also enjoyed the effects of his interference and castigating comments. His courtroom was like a theatre. He would walk up and down on his platform and gaze around with a broad smile. As a result, students, lawyers, and laymen would come to hear "the old man hand it out."

There is a good story illustrating a combination of generosity and vindictiveness in the judge. I can do no better than repeat it in the language of an article I wrote for the *Philadelphia Record*, May 16, 1923. It was told to me shortly after his death:

"A Hebrew Rabbi, who was quite an Orientalist, was in the habit of sharply criticizing and abusing Judge Sulzberger; in fact, on one occasion he condemned the judge from the pulpit. Reports frequently reached Judge Sulzberger of the maledictions heaped upon his head by this Rabbi, but he never made any reply or took notice of the matter. As fate would have it, the Orientalist was reduced to extreme penury, and his only resource was to sell his valuable library; but he could not find anyone in Philadelphia interested in purchasing it. He knew that Judge Sulzberger was an Oriental scholar, so he made up his mind to pocket his pride and see the judge. Sulzberger bought the

books, wrote out a check for the amount requested, and then went down to the bank to get it cashed for him. After the Rabbi had pocketed the money, Judge Sulzberger said to him, 'Goodbye, I don't want your library.' Sulzberger knew that it was a tragic matter for a scholar to part with his books, and he refused to take it even from one who had proved an enemy."

THE "DEAD SEA SCROLLS" PUBLISHED

A COLLECTION of the Hebrew University Dead Sea Scrolls, "Otsar Ha-M'gillot Ha-G'nuzoth," deciphered and edited by the late Professor Eliezer L. Sukenik, has been published in Jerusalem.

The Scrolls, the first of which were discovered by Beduin in the Judean wilderness in 1947, were immediately recognized as a significant find by Professor Sukenik of the Hebrew University.

The current publication includes "M'gillat Yeshayahu Beth" (Scroll of the Second Isaiah), "M'gillat Milchemet B'nei Or Bivnei Hoshech" (The Scroll of the War of the Sons of Light against the Sons of Darkness), and "M'gillat Hahodayot" (The Scroll of Thanksgiving).

"M'gillat Yeshayahu Beth," least seriously ravaged by time, closely resembles the traditional text of the book of Isaiah.

"M'gillat Milchemet B'nei Or Bivnei Hoshech" was relatively well-preserved when found. This apocalypse, describing the eventual triumph of the "sons of light" over the "sons of darkness," has been attributed to an ancient Hebrew sect, the Essenes. This scroll provides a valuable addition to the knowledge of military procedure in Israel during the last two centuries of the Second Temple (destroyed 70 C.E.). The end of the Scroll contains songs of victory.

Though many sections of the "M'gillat Hahodayot" were preserved, there are large gaps in the manuscripts. Evidently written by two different hands, there are thirty-five hymns of thanksgiving, resembling the Psalms in their spiritual expressions and the thanks given to the Lord for indicating the righteous path to the authors. Professor Sukenik maintained that these poems were composed by a spiritual leader of the Essenes.

Perhaps I may be pardoned if I tell a personal story. When I was graduated from the Central High School in Philadelphia, my father, whose pursuits in Hebrew grammar Judge Sulzberger had encouraged, took me to meet the venerable jurist and to get his verdict on the future literary and rabbinical possibilities of his son. It was Sulzberger's birthday and he was in a good humor. Unfortunately I upset it. Noticing in the bookcases volumes of Byron and Shelley to whom I was then, as now, devoted, I asked the judge about his opinion of these poets. I did not know that he was not especially a student of English poetry, and that as a matter of fact the books were part of a collection of the judge's late brother, Jacob, a litterateur.

Sulzberger replied that he was not interested in these poets, because, during the Civil War, they had sympathized with the South. I am afraid I loudly proclaimed that Byron and Shelley had both died around forty years before the Civil War. The judge went to an encyclopedia then came back. He did not say a word. After the session was over, during which he kindly gave me permission to consult his Hebrew books if I needed them for the projected, Rabbinical studies, my father asked for his opinion of my qualifications. It was highly unfavorable, both as to my literary and rabbinical future. As regards the latter, he paradoxically stated that I would resemble a certain Reform Rabbi whom he detested. My poor father was heartbroken.

Subsequently, however, I had friendly contacts with him. One of my satisfactions is that he bought a copy of my "Erotic Motive in Literature."

But these were the superficial qualities. The true character of Mayer Sulzberger was described by Chief Justice Horace Stern. In a penetrating address, Justice Stern said, "His thoughts were illumined with an iridescent glow of humor, fortified by profound scholarship, impregnated with philosophical reflection, and vivified with a penetrating vision that was almost uncanny. . . . He was not content to do palliative charity and merely to dole out alms, but what he gave was himself, and he did it with a loving heart and a selfabnegation that none but those closest to him can divine."

The following is the striking address delivered by Dr. Rosenblatt at the celebration of the 20th anniversary of the Brooklyn Jewish Center Library on December 20. Dr. Rosenblatt is Professor of Semitics at Johns Hopkins University and Rabbi of Beth Tfiloh Congregation in Baltimore. Another of his distinctions is that he is the son of the great cantor, Yosele Rosenblatt.

WHEN Professor Heinrich Graetz published his monumental and epoch-making "History of the Jews," the first comprehensive and scientific account of the long and chequered career of the Jewish people ever to have been compiled, the almost unanimous reaction of the reviewers was that it wasn't history. The history, they declared, of a political entity like a people, to be deserving of the name, should give information about the wars fought by that people in its struggle for existence, about the territories occupied or conquered by it, about the kings that ruled over it and the armed forces they had at their disposal, about the day-by-day life of this people and its relations with its neighbors, about its customs and habits and the arts cultivated by it and the archeological evidences of these arts. What Graetz was offering in the eleven tomes of his *Geschichte der Juden* was for the most part—that is, for the period of eighteen centuries since the destruction of the Second Temple of Jerusalem and Jewry's dispersion throughout the world—only a catalogue, chronologically arranged, of teachers and the subjects they taught, of scholars and the books they had written. From the disproportionate space devoted in this work to the educational institutions and the literary productions of the Jews during their eighteen-hundred-year-old exile one would get the impression that the schoolroom and the synagogue were the only spheres of their activity—nay the limits of the world in which they moved, that all they did outside of performing the most necessary functions of living was study and pray, that other things either did not exist for them or did not matter.

Well, the critics were right and they were also wrong. They were right in their definition of history and in their stipulation of the conditions that must

be fulfilled by the writer of history. They were wrong, however, in their conclusion that Graetz had in his "History of the Jews" failed to meet these requirements. On the contrary, had he written any other type of Jewish history than he did, he would have been guilty of gross misrepresentation. For the fact is that books and the persons who transmitted the wisdom contained in these books played a very important, nay the most important, role in Jewish life for more than three millennia. Jewry's greatest contribution to mankind was a book—its Torah. "For it is your wisdom and your understanding in the sight of the nations (*Deuteronomy* 4.6)," was the valuation placed upon this book by the man whose name was indissolubly linked with it. *Teacher*, "our teacher Moses," Moshe Rabbeinu, was the title by which this first leader of Israel was honored and remembered by posterity. Long before the establishment of the monarchy in Israel there existed a directive in its code of laws enjoining kings to have a copy of this book on hand at all times and to read therefrom every day of their lives. "And it shall be with him and he shall read therein all the days of his life (*Deuteronomy* 17.19)." The place in the Temple of Jerusalem in which a scroll of this book was deposited was none other than the Holy of Holies. The chief distinction of Ezra, the Scribe, the restorer of Jewish religious life in the Land of Israel during the early years of the Second Temple, was to have taught the contents of the book to the masses of the Jewish people so that it was no longer the exclusive property of the priests. The foundations were also thereby laid of a society of which it could be said: "And all thy sons shall be learned of the Lord (*Isaiah* 54.13)." And even if it be true that, so long as Jews dwelled on their ancestral soil and were to a certain extent its masters, other, more mundane, interests absorbed their energies, certainly once the state was liquidated and their national autonomy came to an end, their foremost occupation as well as the virtue most

An Imaginative Scholar Traces The Adventures of the Jewish Book

THE BOOK AND THE PEOPLE

By DR. SAMUEL ROSENBLATT

highly rated by them was the study of the book—"And the study of Torah outweighs them all (*Mishnah Peab* 1.1)."

It was but natural that this should have come to pass for with the loss of their sanctuary and their homeland Jews ceased, in their political and economic life, to be the subjects, but became thenceforth the objects of history. Their world literally contracted to the four walls of the synagogue and the house of study. Where they might reside, what callings they might engage in in order to eke out a livelihood, even the clothes they were permitted to wear—all this was decided for them by others. Only in the schoolroom and the house of prayer were they free to act, original, creative, independent. This was the situation alluded to by the remark that "from the day that the Temple was destroyed all that was left to God in the world were the four ells of the halakah."

Israel's heroes and rulers were now no longer manipulators of the sword, but teachers, men of the book. The answer to the question: "Who are the *kings*?" was "Our teachers." And they were kings, these teachers, not only theoretically speaking, but in fact. For they wielded, by means of their spiritual sway and their prestige, an authority much greater and they commanded an obedience far more complete and absolute than any that their predecessors might have exacted by the force of arms. And the armies upon whom they depended for the maintenance of this authority were not foot-soldiers or horsemen equipped with weapons of destruction, but the pupils of the schools conning their lessons. "The (Jewish) world," remarked one of Israel's sages, "is maintained solely by the breath that issues from the mouths of the schoolchildren (*Babylonian Talmud, Sabbath* 119b)," as the Psalmist has said: "Out of the mouths of babes and sucklings hast Thou established strength to annihilate an enemy and avenger (*Psalms*

8.3).” “So long as the voice of Jacob is heard in the classrooms of Jewish schools, the hands of Esau can do no harm to Jacob’s children (See Midrash Genesis Rabba on *Genesis* 27.22).”

In a moment of weakness the Romans, who were besieging Jerusalem, had, just as the fall of the Holy City was imminent, acquiesced in the seemingly innocent request of Rabban Johanan ben Zakkai for permission to establish an academy of Jewish law in Yabne. A generation later they corrected their error by forbidding on the pain of death the instruction of Jewish children in the tenets of their faith contained in their book of books that was taught at this academy. They realized that the only means of stamping out Judaism was to strike at the roots, to dry up the source of its vitality. If they failed, it was not their fault. Their plan miscarried only because martyrs like Rabbi Akiba risked their very lives to transmit to the young the traditions of the fathers.

However it be, Jews became from then on completely what Mohammed in the sixth century of the common era recognized them to be—“the people of the book.” The wars waged by them were chiefly wars of or about the book. The controversies of the pupils of Hillel and Shammai, the debates of Rab and Samuel, the hair-splitting arguments of Abayi and Raba concerned the interpretation of the words of the Book. The purpose of the polemics carried on by Saadia Gaon, the foremost champion of Rabbanite Judaism, against the Karaites was to determine that not only the Written Torah, but also its complements and commentaries contained in the Talmud that constituted the Oral Law, were to be recognized as the basis of the Jew’s conduct. The chief bone of contention that divided the Jewish world into two hostile camps for two centuries after the death of Moses Maimonides was a book that that greatest Jewish thinker of the Middle Ages had written in an effort to harmonize the text of the Jewish Book of Books with the teachings of Aristotelian philosophy. In the bitterness of the contest the opponents of Maimonidean rationalism denounced the book that the sage had composed to the powers that be as a “collection of heresies.”

The result was a public burning under the auspices of Christian ecclesiastical authorities of copies of Maimonides’ “Guide.” This led to the unfortunate consequence that a similar fate was decreed only a few years later for a book that was revered by all Jews including the enemies of philosophy, namely the Talmud. The church, which had always looked upon the synagogue as its most formidable rival, realized—and rightfully—that “the pen was mightier than the sword.” Like the Romans a millennium earlier it, therefore, tried to combat the influence Judaism had upon its followers by robbing them of their most precious possession—their books. When its attack upon this arsenal of the Jewish spirit, the repository of Israel’s wisdom, took place, one of the outstanding Jewish religious leaders of the time, Rabbi Meir bar Baruch of Rothenberg, wrote a lament, that is still recited on the Ninth of Ab, the anniversary of the destruction of the Temple of Jerusalem, as over a beloved kinsman who had died a violent death. “Ask thou that wast burnt by fire” is its opening cry. His grief was justified, because these literary treasures were the elixir of Israel’s life and the secret of its longevity. “For they are our life and the length of our days (Daily Prayerbook).” As a Jewish poet of our age has so well expressed it:

“Jews could readily console themselves for the loss of Jerusalem and the Temple and the Ark of the Covenant and the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the imperishable treasure they had saved, the Bible. . . . That one book is to the Jews their country. Within its well-fenced boundaries they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they, the Jews sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.”

The burning of Maimonides’ “Guide” and shortly thereafter of the Talmud took place in 13th century France. But the war against the Jewish book did not

end then or there. It continued relentless and without intermission. In the sixteenth century, for example, a few decades after the invention of the printing press, when it was no longer necessary laboriously to copy books by hand or painstakingly to correct, as the King of Jewish Commentators, Rashi, was compelled to do, the few scarce, defective specimens of manuscripts of the Talmud that were available, at a time when the publishing houses of Italy, in which the renaissance of classical learning in Europe had its beginnings, were about to release a flood of Jewish classics, which would have let the Jewish world know the truth about the Jews, a well-nigh insurmountable obstacle was put in the way of the flow of this Jewish printed literature by the introduction, at the instance of the popes of the time, of a rigid censorship. As a result, many priceless Jewish literary treasures were consigned to the flames. The system was soon adopted elsewhere in the Christian world, especially in Russia which had become, in the nineteenth century, a seat of Jewish culture as well as the most populous center of Jewish life. However, the most deadly blow to be dealt to the Jewish book was that which was delivered in our own day in what was once known as the “land of *kultur*.” Not content with destroying the bodies of the Jews who fell under their jurisdiction, the Nazis of Hitler’s Germany sought to annihilate Jewry’s soul by making bonfires of books of Jewish authorship or content. The loss they caused to Jewish and general learning is difficult to estimate. Fortunately the damage was not complete. Thanks to Hitler’s defeat a considerable portion of the loot was recovered and thus escaped destruction. Like the people of the book the books of the people survived.

But is not a life that is almost wholly concentrated about books rather narrow and limited in scope? Hear, then, what a great Jewish lover of books, the father of a family of translators and the proud possessor of a large library, had to say on this subject to his son in his last will and testament.

“My son,” said Judah to Samuel Ibn Tibbon, “make thy books thy companions, let thy cases and shelves be thy pleasure-grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and their

myrrh. If thy soul be satiate and weary,
change from garden to garden, from fur-
row to furrow, from prospect to pros-
pect. Then will thy soul renew itself,
and be filled with delight, for remember
the lines of the poet:

'How shall I fear man, when a soul is
mine? . . .

Why fret about poverty, when in
her is wisdom from whose hills
I may hew jewels?

If I hunger, lo! her dainty fruits;
If I thirst, I find her streams!

Sit I desolate, when her harp charms
me with her melodies?

Why seek a friend to hold converse
and lose her cunning accents?

My harp, my lyre are at her pen's
point,

Her scrolls are my gardens and
paradise.' "

It was a very rich life, therefore, that
browsing among these records of human
thought and treasures of man's spirit
offered to those who were willing to take
advantage of the opportunity. As for
the Jews, books were so greatly cherished
by them, especially those they regarded
as sacred, that they never threw them
away, when they had become old and
worn, but either buried or hid them. It
was to the latter practice, which was
prevalent among the Jews of Egypt, that
we owe the discovery, some six decades
ago in a synagogue in Cairo by the later
reorganizer of the Jewish Theological
Seminary of America, Dr. Solomon
Schechter, of the famous *Genizah*, a
hoard of manuscripts going back to the
Middle Ages the decipherment of which
has shed and is continuing to shed bril-
liant light on theretofore completely ob-
scure periods of Jewish history.

We have reason to be proud of the
title bestowed upon us of "people of the
book." Of course not all books are of
value. Not everything published is
worthy of being preserved. "And above
all," warned *Ecclesiastes* (12.12), "be-
ware, my son, of making many books
without end." There is a delightful
memento apropos of this matter in the
American Jewish Archives published by
the American Jewish Historical Society
in connection with the tercentenary of
American Jewish religious life. It stems
from the pen of Rabbi Isaac Mayer Wise,
the father of Reform Judaism in this

country and founder of the Hebrew
Union College at Cincinnati. Wise was
a prolific writer. Nevertheless, believe
it or not, he started out by being very
reluctant to see himself in print. The
reason he gave was the following:

"On the day of judgment all the dead
will have to appear before the judgment
seat of the Most High and enumerate
the merits which might justify their res-
urrection. . . . The authors, too, will pre-
sent themselves. Proud and sure of him-
self, each writer will indicate the book,
or even books, which he has written and
claim the merit of having directed hu-
manity to the true understanding of God
and his works. The Almighty Judge
then orders: 'Let everyone of you take
from his writings that which is his; to
that which he has borrowed he has no
right. He who can show anything which
is his own shall be resurrected; the others
will return to the silent grave. What-
ever is original in each book will be pre-
served for eternity; all else will be
burned.' Such gigantic heaps of books
will have to be burnt that the resurrected
will have enough fuel for a century,
without having to fell a single tree in
the forest. For this reason the prophet
tells us: 'Then all the trees of the forest
will rejoice' (*Psalms* 96.12)."

No, not all that is written is worth

preserving. However, it is our great
merit to have produced among others at
least one book of enduring value, a book
that has held its own for three thousand
years and is still a best-seller today.
Nothing in human literature has ever
equalled it in influence. No other lit-
erary work has hitherto been able to take
its place. That is our boast, our pride.
It is on account of our relationship to
this book that we have been honored with
the title of "people of the book."

"Ah me! what countless miseries,
What tears all unregarded,
Hast thou consoled and softened
With gentle voice and holy!
How many hearts that struggle
With doubt, remorse, anxiety,
With all the woes of ages,
Dost thou on ample pinions
Lift purified to Heaven!

"Listen! the world is rising,
Seeking, unquiet, thrilling,
Awakens the new century
To new hopes and new visions.
Then hear upon the mountains
Strange and lifegiving voices;
Every soul seems to wait,
And from that Book the signal
For the new day shall come."

(David Levi, 1846)

A BIALIK ANNIVERSARY

THE significant role which Bialik
played in the revival of the Hebrew
language and the national renaissance of
the Jewish people was described by Pro-
fessor Ben Zion Dinur, Minister of Edu-
cation and Culture, at a memorial meet-
ing in Tel Aviv recently marking the
twentieth anniversary of Bialik's death.
The participants at the meeting, after
listening to a presentation of selected
poems and prose works from Bialik's pro-
lific pen, gathered at the great poet's
grave in the Old Cemetery of Tel Aviv
South, where *Kaddish* was recited by Mr.
Dov Bialik, brother of the national poet.

Haim Nahman Bialik, poet laureate of
the Hebrew Renaissance, was born in
Volhniya, Russia, in 1873 and died in
Vienna in 1934. Since his death, which
occurred on the twenty-first of the
month of Tammuz, Haim Nahman Bialik
and Theodor Herzl, father of the politi-
cal rebirth of the Jewish people (died

twentieth of Tammuz 1904), have been
linked together as the spiritual and politi-
cal cornerstones of the renaissance of the
Jewish people in the land of Israel.

Part of Bialik's greatness was the crea-
tive manner in which he showed himself
a master of the Hebrew language. He
turned a classic but almost forgotten lan-
guage of books into a vehicle of vigorous
idiomatic expression. He was also an
outstanding anthologist, short story
writer, essayist and translator from class-
ical European literature.

At a special memorial symposium held
in Jerusalem, Professor Y. Klausner, emi-
nent historian of Hebrew literature, de-
clared that "Bialik's poems gave a new
direction to his people." Professor Klaus-
ner, in analyzing Bialik's works, stated
that though they expressed "terrible de-
spair," they also revealed his powerful
belief in the grandeur of the Jewish
nation.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"Israel Salanter — Religious Ethical Teacher," by Dr. Menahem G. Glenn. Dropsie College for Hebrew and Cognate Learning and Bloch Publishing Co., N. Y.

This is the story of a religious-ethical current in 19th Century Judaism and of its founder, Rabbi Israel Salanter, which has had a tremendous influence on Jewish life even to this very day. The book was originally intended for a doctoral theses at Dropsie College, but the author expanded the work, popularizing it and thus making it attractive not only to students, but also to the general intelligent reader.

Dr. Glenn gives a vivid portrayal of the social and cultural life of Russian, and particularly of Lithuanian Jewry in the 19th century, describing the conflicts between the Hassidim and Mithnagdim, and between the followers of the Haskalah and their opponents. It was in the midst of these conflicts that Rabbi Israel of Salant—a picturesque figure of great learning and renown—founded the *Musar* movement, which emphasized the ethical aspects of Jewish life and teaching. Perhaps the word "ethics" is not a valid translation of the word *Musar*, which indicated spiritual qualities leading to holiness in life. He did not seek to introduce a new school in Judaism, but to add to the general legalistic system of education in the average Yeshivah an intensive training in the spiritual-ethical ways of life and thus discipline the Jew in a life of holiness.

Dr. Glenn gives a fine biographical portrayal of Rabbi Salanter, his work, his struggle and his influence on Jewish thought in many lands. He tells also the work of the Rabbi's favorite disciples who helped to spread his teachings. Dr. Glenn himself studied in a Yeshivah in the province of Wilna, presided over by a great follower of Salanter's *Musar*, and thus is familiar with the spirit that pervaded the entire movement. The last chapter is devoted to Rabbi Israel's "Epistle of *Musar*," which is the credo of the *Musarists*, and which is here published in the original with an excellent English translation and scholarly annotations.

This is a work which should appeal to all who are interested in the cultural and

spiritual movements in Jewish life which have helped to fashion the Jewish personality. Above all, it is an essential work for modern Jewry, for we still need to re-emphasize many of these spiritual-ethical teachings so ably formulated by Rabbi Israel Salanter; they would help to make us a "holy people" and provide a spiritual as well as an ethical influence upon all the peoples of the world. Dr. Glenn deserves thanks and praise for a work well done. It will serve as a literary monument to one of the great figures of 19th century Jewry.

"The Vanishing Generations," an autobiography by Louis Parnes, N. Y.

This is the absorbing autobiography of a prominent layman, one of the oldest members of our own Brooklyn Jewish Center and for many years a member of our Board of Governors. It is, in truth, the tale of a vanishing generation that lived in two worlds. Mr. Parnes gives a detailed account of his early life in Wishnewitz, a small town in Poland, where he studied in the *Bet Ha-midrash* and became immersed in the old Jewish learning. He describes the communal life of that city and gives us a picture of its leading figures as well as of his own ancestors. At times the author rises to dramatic heights, as when he describes the tragic end of Rabbi Yosele, whose piety and charming personality made a tremendous impression upon him.

The customs of his day are revealed in the account of the arranged match for Mr. Parnes, when he was just about Bar Mitzvah, with a girl whom he never saw—when he did see her, had sense enough to declare she wasn't for him and refused to go on with the arrangements. He finally did meet the girl of his choice, whom he married when he was 18 and she but 15, and with whom he lived in wedded happiness for 66 years, until her recent death. He tells of the penetration into that small Polish town of the spirit of the Jewish Enlightenment, and how he came under the influence of the Hebrew writers and early Zionist workers of that day. At the age of 20, leaving his wife and a child in Wishnewitz, he made his way to America, following the wave of immigration of that era.

In his early struggles in the new land he experienced the vicissitudes of most of his fellow immigrants, but it did not take long before America opened its blessed opportunities to him, and he made the most of them. He soon was able to bring his wife and child to his new home, and to gradually make his mark in the business world. His chapter in the history of the dress industry in New York reveals a phase of the economic development of our country which will prove fascinating to many in the manufacturing industries.

Mr. Parnes never lost the idealism of his youth, and you follow his search for spiritual nourishment. He loses interest in the old orthodox way of life, as did many of that generation, and begins his search for new values. He becomes a disciple of Dr. Felix Adler's Ethical Culture, but soon finds the new movement lacking the spiritual essence for which he yearned. It is interesting to read how our own Brooklyn Jewish Center answered his spiritual and cultural needs, and how he found in Conservative Judaism the reservoir of the truths which he feels are essential to the American Jew.

Mr. Parnes, though achieving great success in the business world, never forgot his old townsmen in Wishnewitz. He founded the Wishnewitzer Society for relief of the town, and during World War I, brought them the aid they sorely needed.

Space permits only a slight account of the author's activities which the book reveals. It is a story well told, and Mr. Parnes deserves our congratulations and thanks for having put into permanent form the rich experiences and achievements of his 85-year pilgrimage through life.

"The Commentary of David Kimchi on Psalms," by Rev. Dr. Jacob Bosniak. The Jewish Theological Seminary of America and Bloch Publishing Co., N. Y.

It is good to see a Rabbi, who has served in active and fruitful ministry for many years, find the time for scholarly research and to publish the fruits of his valuable labor. Rabbi David Kimchi, who lived in the 12th century, was one of the most popular commentators of the Bible, and his works were studied by non-

Jews as well as by Jews. Unlike Rashi, who, in most cases, limits his comments to explaining the meaning of the words, Kimchi interprets the verses of the Bible more as a preacher, which he was, than as a literal commentator. He answers many Christian beliefs and charges about Judaism; and his interpretations all tend to strengthen the faith of the Jew.

Dr. Bosniak spent a number of years in editing this edition, which comprises Kimchi's commentary on the fifth book of the *Psalms* (Ps. 107-150); he studied all the principal manuscripts of the commentary which are found in the library of the Seminary, and he had the great advantage of being guided in his work by the sainted Prof. Alexander Marx. He has corrected the errors of many of the copyists of the manuscripts and has thus restored the exact text of Kimchi. Rabbi Bosniak has also written a splendid introduction, in which he gives a fine analysis of the personality and the work of Rabbi Kimchi and includes some quotation from the comments and interpretations of the ancient Rabbi. Rabbi Bosniak is to be congratulated for having enriched the field of Jewish scholarship with this work.

"The Need to Believe"—The Psychology of Religion, by Mortimer Ostow and Ben-Ami Scharfstein. The Internal Universities Press, N. Y.

We of the Brooklyn Jewish Center have a special interest in this book, not only because, as a religious institution, we are naturally interested in any work that endeavors to prove the need of religious belief, but also because the principal author is a product of our institution. Dr. Ostow is the son of one of our most active trustees; he was taught in our Hebrew School and was a member of our Junior Congregation. Today he is a prominent physician and one of the leading psychoanalysts in the city. The co-author of this work is the son of Professor Zvi Scharfstein, one of the great authorities in the field of Hebrew Education, and specializes in philosophy.

"The Need to Believe" is a valuable contribution to the psychology of religious faith. It reveals a thorough wasting of the theories of all the leading authorities in the sciences of psychiatry and psychoanalysis, and summarizes and analyzes for us their views on religion.

It is a common notion that psychiatry and religion are at odds. This work endeavors to prove that on the contrary, both can and should be complementary, and that psychoanalysis, in particular, can do much to illuminate the workings of religion.

The authors offer psychological explanations and interpretations of various aspects of religion, such as ritual, prayer, prophecy and mysticism, and endeavor to show how effective these can be for the individual's psyche and for social well-being. Thus they come to the conclusion that "the most arbitrary-seeming ritual helps to subject us to communal obligations and thus to make us ethical." Religion, in general, if rightly understood, "makes us eager for the passive acceptance of communal obligations and restrictions which are necessary for a stable society." In other words, they endeavor to prove the practical usefulness of religion by means of the discoveries of psychiatry and psychoanalysis regarding the human personality. The authors are indeed modest, and admit that "such theories are more easily stated than proved."

The truly religious person, of course, does not cling to his religion because of its "practical usefulness." He accepts it because of his own, or his people's understanding that it is the will of God. But it is good to know that these popular sciences also recognize the beneficent influences of a true religious belief.

Drs. Ostow and Scharfstein make a good case for Freud's theory that the religious person manifests the continued illusions of the child, and show their agreement with Freud's brilliant pupil, Carl Jung, who holds that religion represents "the cumulated wisdom of mankind." The volume gives ample proof that Jung was correct in his analysis of religious belief when he said, "to be a conscious unbeliever—a state of mind also motivated by irrational forces—is to invite psychic disaster."

This is an able and thoughtful presentation of a vital subject. The authors have made a valuable contribution to modern thought in their endeavor to prove, through the medium of psychiatry and psychoanalysis, that "we are subject to a nearly irresistible need to believe."

"Brandeis University," by Dr. Israel Goldstein. Bloch Publishing Co., N. Y.

Future historians of the cultural achievements of present-day American Jewry will be greatly indebted to Dr. Israel Goldstein, eminent Rabbi and Zionist leader, for this fine account of the founding of Brandeis University, in which he played the leading role. It was he who initiated the project of this first Jewish-sponsored secular university in America, and who gave so much of his thought, time and effort to transform the dream into a reality. The whole story is given with much documentation, so that the account is of historical importance. While, in large measure, it details his own part in this effort, he also records the efforts of every one who played a significant part in the development of the project during the period of Dr. Goldstein's association with it.

One of the most interesting chapters in the volume is the author's account of the disagreement that developed between him and Professor Albert Einstein about certain routine matters. Dr. Goldstein displayed rare courage and self-effacement in withdrawing from his post as President of the Board of Trustees of the University so as to ensure Professor Einstein's continued support of it. The story of that episode makes interesting reading and proves the devotion with which Dr. Goldstein served the cause of the institution.

"Sabbath In The Home," by Rabbi Israel Goldfarb.

No one has done more to popularize traditional Jewish music than the author of this delightful little volume, Dr. Israel Goldfarb. We all know what the Sabbath used to mean for the Jewish home—the beautiful ceremonies and melodious songs with which it was observed from the moment that it was welcomed at sunset on Friday until it was ended with the Havdalah on Saturday night.

Rabbi Goldfarb aims, with this volume, to revive the spirit of Sabbath delight in the Jewish home. He gives us all the ceremonies and the table songs for the Sabbath, together with the music, so that parents and children may join in melodious songs to observe the Sabbath in true joyous fashion. Everything of and for the Sabbath is here included—the blessing over the candles, the blessing of the

children, the Kiddush for Friday eve and Sabbath noon, the Grace after meals, the Zemirot—or table songs—and the further rituals until the farewell to the Sabbath.

The book is well planned and beautifully printed. It should be in every Jewish home, and it makes a fine gift to a friend, who would undoubtedly be influenced by it to bring the spirit of Sabbath joy into his home.

"The Scourge of The Swastika," by Lord Russell of Liverpool. Philosophical Library, N. Y.

The readers of the *Review* are undoubtedly familiar with the story of the publication of this important work, since all the newspapers told of the efforts of the British Government to stop its publication. Indeed Lord Russell was compelled to resign from his office as Assistant Judge Advocate General because of his refusal to drop its publication.

Lord Russell, as Deputy Judge Advocate General of the British Army of the Rhine, served as the legal adviser of the Commander-in-Chief in respect to all trials of German war criminals in the British Zone of Occupation. In this book the author gives a detailed factual account of the Nazi barbarities, an account that staggers the human imagination. Why Britain should have wanted to suppress it is difficult to understand, unless she felt that present political and diplomatic relationships make it unadvisable to recall the story of these horrors. But man does have the faculty to forget, and it would indeed be sad if this and future generations would forget this chapter in world history, when a beastly cruelty was exhibited by men that surpassed the horrors even of the darkest ages.

Lord Russell tells the story not in vindictive fashion, but as historian and jurist careful of his facts and observations. He has made a valuable contribution to the history of the last world war, and to the hitherto untold full story of Nazi dehumanization of millions of the German people, resulting in the brutal murder of at least twelve million people. As Sir Hartley Shawcross said at the Nuremberg trials of these criminals, this was "murder conducted like some mass production in industry."

"Spiritual Awakening," by Rabbi Kurt Klappholz. Block Publishing Co., N. Y.

Many books are being written to prove the need of religion for the advancement of the physical and mental well-being of people today. Rabbi Klappholz's book is dedicated to that purpose, but he especially emphasizes the necessity of the Jewish concepts of religion for man's well-being. He therefore discusses and

analyzes many of our every-day problems in the light of the eternal truths of religion. Some of the titles of his essays will reveal the wide area of his discussions: "Religion and Mental Health"; "Religion and Business"; "Religion a Pattern of Behavior." The essays are brief and to the point, and will undoubtedly help to create a spiritual awakening in the lives of many readers.

Reviewed by AARON KRUMBEIN

"Humash La Talmid — The Student Bible," by Rabbi Mordecai H. Lewittes. Hebrew Publishing Co., N. Y.

Rabbis, teachers and scholars have often remarked to their audiences that the Bible is Israel's gift to mankind and to the world. Reuben Breinen, a well known writer, called it his "spiritual food without which he could not exist a single day." In my own experience I have heard the Bible referred to in glowing terms only by mature persons who are well versed in Bible study. The occasion was certainly rare when a youngster of the elementary grades referred to his learning of Humash in an endearing manner. To him Humash was the tough subject. The words were long and hard. The sentence structure was difficult to grasp. To many, Humash is an unending series of printed words—monotonous and drawn out page after page. Many can rarely make up missed work without expert guidance no matter how short the passage is.

This fear of a subject is no longer warranted. We have now "Humash La Talmid," a Bible for the young student. The author has demonstrated a wealth of experience in surpassing all previous attempts at Bible abridgements. "The Student Bible" creates and maintains in the child an interest for the study of Torah.

It is pleasing to note that while difficult passages are omitted there are no changes in the original text. The division of the Sidrah into stories and the stories into lesson units is helpful to the teacher in presenting just the right amount of material at a time. The English introductions and vocabularies of unfamiliar words before the lesson motivates and clears away difficulties that prevent the rapid comprehension of the text by the pupil.

The exercises at the end of each chapter have been skillfully prepared and help the student master the vocabulary and material studies. There is a great deal of variety in the exercises and the experienced teacher will know how to use them in line with the objectives of his lesson.

At long last Rashi has been promoted. He is no longer just a name in a history book. His commentaries are placed on the student's level in English and provide new, fascinating meanings and explanations. The tests at the end of each Sidrah can be used in several ways. They may be given as open book tests, classroom tests, or as review exercises.

There are two other features that permit integration of other parts of the Hebrew school curriculum. First, the original music to which a number of passages have been set, provides material for the music period and facilitates committing to memory quotable sections. Unfortunately, the music has been omitted from volume II. It would be good to include it in future printings of the volume. Second, the Hoftorah summaries will help to explain an important feature of the synagogue service.

Finally the dictionary at the end of each volume gives the student an opportunity for dictionary practice and aids him to overcome the obstacles of forgotten words and passages.

With these two volumes Rabbi Lewittes has added notably to his other works, the "Ivrit Chayah," "Misifrut Hedorot" and "Heroes of Jewish History." Congratulations to Rabbi Lewittes for a job well done.

ARE YOU MAKING USE
OF THE CENTER LIBRARY?

NEWS OF THE CENTER

Rabbi Kreitman to Deliver Third Lecture in Series "Questions Young People Ask"

At the Late Services this Friday night, January 28th, which begin at 8:30 o'clock, Rabbi Benjamin Kreitman will continue his series on the general theme "Questions Young People Ask." This series grew out of a number of questions that have been submitted to the rabbi by members of the Young Folks League and those who attend the Late Friday Night Services. It has met with great response on the part of the audience. Dr. Kreitman will deal with the specific topic "Does a Jew Have to Believe That He is Chosen?" In this sermon he will deal with the doctrine of the chosenness of the Jewish people and will present many of the present day criticisms of these doctrines and his own belief on how it should function in modern Jewish life.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that many of our members, their families and friends will attend to hear the discussion of this vital question.

Advance Notice

Next Friday, February 4th, at our Late Friday Night Lecture Services, Rabbi Levinthal will take as the subject of his discussion "Toynbee's Study of History and His Misinterpretation of Jewish History."

Metropolitan Council of the United Synagogue of America

Over 300 delegates, representing 74 Conservative Congregations, attended the all-day Annual Convention at the Forest Hills Jewish Center.

At breakfast, over 60 Presidents of the 93 Congregations represented in the Council met to discuss problems of mutual interest.

Dr. Simon Greenberg addressed the delegates at luncheon.

A community of interest was very much in evidence at the interesting seminars which followed.

Our Center was represented by Harry Sholom Secunda. A social hour followed. Blickstein, Frank Schaeffer and Benjamin Markowe, who was re-elected as Treasurer.

The Dr. Levinthal Endowed Lectureship

THE campaign to establish in perpetuity the Israel H. Levinthal Endowed Lectureship in Homiletics at the Jewish Theological Seminary was officially initiated by a committee meeting at the Center on January 13. The intense enthusiasm displayed by all present indicated the success of this great undertaking, which will be highlighted by a dinner in honor of Rabbi Israel H. Levinthal on Monday, February 7, at the Center.

The informal meeting was presided over by Mr. Max Herzfeld, the campaign chairman, who, together with Mr. Harry Leventhal, his co-chairman, has been devoting considerable time and energy towards the planning and conducting of this effort. In opening the meeting, Mr. Herzfeld pointed out that this year's campaign is of special significance since it will be conducted for a double purpose, the establishment of the Israel H. Levinthal Lectureship in Homiletics and the traditional raising of the Seminary's maintenance funds. The chairman conveyed messages of keen interest received from members who were unable to attend the meeting. They included telegrams from Dr. Moses Spatt and Mr. Moses Ginsberg from Florida and from Mr. Samuel Lemberg.

The main speakers of the evening were Rabbi Israel H. Levinthal, Judge A. David Benjamin and the Hon. Jacob L. Holtzmann, a member of the Board of Regents of the State of New York.

Others participating in the evening's program included Rabbi Benjamin Kreitman, who pronounced the invocation, and Rabbi Mordecai H. Lewittes, who lead in the saying of grace. Reservations for the dinner to Dr. Levinthal, at \$6.50 per plate, should be made by calling the Center office HY 3-8800. Ladies are cordially invited.

Brooklyn Jewish Center Library Celebrates Its 20th Anniversary

THE twentieth anniversary of the founding of the Brooklyn Jewish Center Library was celebrated at a special gathering on Monday evening, December 20th. Dr. Reuben Finkelstein, chairman of the Library Committee and member of the Board of Trustees, presided and the guest speaker was Dr. Samuel Rosenblatt, noted Baltimore Rabbi and Professor of Semitics at Johns Hopkins University. Dr. Rosenblatt's address is published in this issue of the *Review*. Dr. Rosenblatt was introduced by Dr. Israel H. Levinthal, who pointed out in his remarks that it was appropriate for us to follow the Center's anniversary celebration with a celebration commemorating the founding of its library. He said that our Rabbis explained the traditional Jewish expression, "Yelchu M'Chayil El Chayil," "May they go from strength to strength," by interpreting it as going from the Beth Haknesset to the Beth Hamidrash, from the synagogue to the House of Study. We, too, followed these steps by following the founding of our Synagogue with the establishment of our Library which is, indeed, a Beth Hamidrash, a place of learning.

Dr. Elias Rabinowitz, director of the Center Library, gave a short history of the Library's growth from one row of shelves of 1,500 books in 1933 to its present size of more than 10,000 volumes.

Other guests on the dais included Dr. Benjamin Kreitman and Rabbi Mordecai H. Lewittes, Rabbi in charge of the Center's Hebrew Schools. The lighting of the Hanukkah candles by Cantor William Sauler preceded the celebration. Cantor Sauler also sang a number of liturgical melodies by the late Cantor Yossele Rosenblatt, father of the guest speaker. He was accompanied by Mr. Sholom Secunda. A social hour followed. Refreshments were served by a committee of the Sisterhood including the Mesdames Frank Schaeffer, Morton Klinghoffer and M. Robert Epstein. Morris Hecht was chairman of the arrangements committee and a book exhibit was prepared by Mrs. Hecht.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

GENBERG, JOSEPH: Married; Res.: 1745 President St.; Bus.: State Veteran Counsellor, 252—7th Ave.; *Proposed by* Louis Goldman.

GOLDBERG, MISS LILLIAN: Res.: 1010 Eastern Pkwy.; *Proposed by* Dr. Abraham Bernhardt.

GOODMAN, MISS IRENE: Res.: 548 Vermont St.

HERMAN, THEODORE: Married; Res.: 350 Lefferts Ave.; Bus.: Chemical Laboratory, 1265 Bway.; *Proposed by* Robert Fox, Nathan Wolfe.

KRAMER, MARTIN: Married; Res.: 601 Eastern Pkwy.; Bus.: Teacher, E. N. Y. Vocational H. S.

KRIMSKY, JESSE: Married; Res.: 1359 Carroll Street; Bus.: Attorney, 305 Bway.; *Proposed by* Dr. Milton Schiff, Abe Meltzer.

RITCHIN, HYMAN B.: Married; Res.: 201 Eastern Pkwy.; Bus.: Economist, Foley Square.

SAMUEL, JOSEPH: Married; Res.: 240 Crown St.; Bus.: Advertising, 6th Ave.; *Proposed by* Joseph Langer.

SENDER, SAMUEL L.: Married; Res.: 326 Kingston Ave.; Bus.: Undergarment Cutter, 102 Madison Ave.

SLODZINA, MISS GERTRUDE: Res.: 2212 Brigam St.

SLODZINA, MISS PEARL: Res.: 2212 Brigam St.

WEINER, MISS FRIEDA: Res.: 134 Tompkins Ave.

WINFIELD, MISS JOYCE L.: Res.: 627 Linden Blvd.

ZAUDERER, BENJAMIN: Married; Res.: 410 Crown St.; Bus.: Quilting, 135 No. 11th St.; *Proposed by* Irv. S. Horowitz, Leo Kaufmann.

The following have applied for reinstatement:

BABBIT, SAMUEL: Single; Res.: 148-29 —58th Rd.; Bus.: Textiles, 400 Lafayette St.; *Proposed by* Harold Kalb.

HOROWITZ, ALBERT: Married; Res.: 750 Lefferts Ave.; Bus.: Paper, 55 Throop Ave.; *Proposed by* Dr. Irving Horowitz, Sol Horowitz.

LOWENFELD, MORTIMER P.: Single; Res.: 258 Sullivan Pl.; Bus.: Engineer, Poughkeepsie, N. Y.; *Proposed by* Isador Lowenfeld.

MEISEL, JOSEPH: Married; Res.: 36 Catalpa Ave.; Bus.: Metal Products, 5-15—48th Ave., L. I. C.; *Proposed by* Chas. Rubenstein, Dr. Lionel H. Bernstein.

ROSS, GEORGE: Married; Res.: 24 Flower Rd.; Bus.: Accountant, Valley Stream, L. I.

Additional Applications

BERMAN, DAVID: Single; Res.: 275 Linden Boulevard; Bus.: Real Estate, 175—5th Ave.

CHERNOK, MISS NORMA: Res.: 108 East 51st St.

COHEN, MISS RITA: Res.: 50 East 18th St.

EISENBERG, IRVING: Married; Res.: 1005 Lincoln Place; Bus.: Cab Owner; *Proposed by* Louis Kramer.

FRANK SCHAEFFER,
Chairman, Membership Committee.

The Saturday Night Clubs

This month, particular stress is being placed upon certain important aspects of Jewish life. A series of discussions has been inaugurated on the subject: "Jewish Values and Symbols."

This coming Saturday, January 29, the second in this series will be held, and it will be on the subject: The Torah—its composition, value to humanity, and place in Jewish life today.

We have also undertaken an ambitious Jewish music project. Our sessions last Saturday, January 22, were devoted in great part to the learning and singing of Hebrew songs, and they were well enjoyed by all. Several of our forthcoming meetings will also be given over to this type of activity.

The month of February has these features to offer:

The U.S.Y. Kinus on the week-end of February 4-6.

Celebrations of Lincoln's and Washington's Birthdays, with special programs prepared for each.

Meetings devoted to Jewish music on February 26.

Plans and preparations for the Purim observance on March 5, the Megillah reading on March 7, and the Purim Carnival on March 12.

IN OUR HEBREW SCHOOL

ALL departments of our school participated in the current drive for the Jewish National Fund, and close to \$1500. was collected by our students.

* * *

The Junior Congregation was represented at the Boston conference of the United Synagogue Youth on December 28, 1954. A report of the activities at the convention was given to the Junior Congregation by Abraham Eisenberg and Joseph Aronow.

To promote the activities of the Junior Congregation, Mr. Julius Kushner, chairman of the Hebrew Education Committee, has appointed a sub-committee consisting of Mrs. Sarah Epstein, Mr. Irvin Rubin, Mrs. Beatrice Schaeffer and Mr. Jack Sterman.

* * *

The worshipers at the service on Saturday, January 8th, were greatly impressed by the Hagigat B'reshith ceremony at which we honored those students who had begun the study of Humash. This ceremony has been introduced at the suggestion of Prof. Sharfstein, of the Jewish Theological Seminary, to dramatize the significance of the study of the Bible in the religious life of our people. Soloists were Barbara Eisenstadt, Allen Rashkin, Renee Silverman; narrators were Marcia Kramer and Alan Rosenthal. Rabbi Levinthal and Rabbi Lewittes explained the significance of the occasion.

* * *

Radio Station WEVD invited the members of our graduation class to take part in a radio quiz program which was broadcast on Sunday, January 16th. The program was recorded at an assembly of our Hebrew School on January 11th. Members of the panel were: Leila Kern, Richard Goodman, Karen Friedman, Burton Haberman, Herman Hinitz and Eileen Kirshner.

* * *

A community Service and Breakfast was held by our High School students on Sunday, January 16th. The guest speaker was Mr. Harold Kushner.

* * *

The annual "Meet the Faculty" gathering of the PTA will be held on Feb. 2.

* * *

We thank Dr. and Mrs. William Hyde for their donation to our Hebrew School Scholarship Fund.

Founders and Pioneers of the Center

AT THE celebration of the 35th anniversary of the Center on November 22, 1954, plaques were presented to all founders still with the institution and engraved certificates to all members of 25 years' standing or more. The following is the list of both groups.

Founders of the Center

Mrs. Hyman Abrams	Mrs. Samuel Katz	Meyer Robbins
Louis Albert	H. Kirsch	Morris Robbins
Mrs. Samuel Barnett	Milton J. Kirschman	Mrs. Samuel Robbins
Charles H. Bellin	Mrs. Benj. J. Kline	Jacob A. Rosen
Alex Bernstein	Dr. Benjamin Koven	Mrs. Meyer A. Rosen
Louis Blankstein	Max N. Koven	David Rosenberg
Louis Brenner	Dr. Morris T. Koven	Jacob Rosenman
Harry Cooper	Israel Kramer	Adolph M. Rosenheim
Mrs. M. Diamond	Morris Kramer	Mrs. Louis Rosenman
Mrs. M. Duberstein	Oscar T. Kurshan	Ira L. Rosenson
Nathan Dvorkin	Mrs. I. Lazarowitz	Hyman Rothkopf
Samuel M. Elowsky	Mrs. Max Leff	Samuel Rothkopf
Max Fabrikant	Frank Levey	Samuel Rottenberg
Charles Fine	Morris Levin	Mrs. Jacob Rutstein
Isidor Fine	Philip A. Levin	Charles J. Schless
Dr. Reuben Finkelstein	Samuel Levin	Abraham Schlusberg
Jacob A. Fortunoff	Mrs. L. J. Levinson	Samuel Schneider
Dr. David Gingold	Mrs. Jacob Levy	Heyman Schrier
Moses Ginsberg	Jeremiah Levy	Isaac Schrier
Abraham Ginsburg	Mrs. Margaret M. Levy	Nathan T. Schwartz
Pincus Glickman	Nathan Levy	Jacob Shapiro
Mrs. Jacob Goell	Mrs. Aaron Lewis	Nathan D. Shapiro
Mark J. Goell	Mrs. H. Lieb	Thomas Shapiro
Mrs. A. L. Goldman	Mrs. Samuel Londner	Philip Shorin
Herman I. Goldman	Max Lovett	Isaac Siegmeister
Mrs. Abraham Goldsmith	Isador Lowenfeld	Isidor Silberberg
Louis Gordon	Mrs. Leib Lurie	Simon Spiegel
Aaron Gottlieb	Samuel Marcus	Joseph Stark
Isidor Gray	Mrs. A. J. Markel	Samuel Stark
Samuel Greenblatt	Benjamin Martz	Abraham J. Stelzer
Henry H. Gross	Mrs. Morris Miller	Mrs. Benjamin Stolloff
Morris W. Haft	Pirits Miller	Mrs. Ida Stulman
Dr. Jacob Halperin	Jacob Mormar	Mrs. Oscar Sufrin
Nathan Halperin	Morris Nienken	Hon. Nathan Sweedler
David Halperin	Kalman I. Ostow	Mrs. Harris Weingold
Mrs. Leo Hirsch	Philip Palevsky	Mrs. A. A. Weinstein
Samuel L. Hoffman	Louis Parnes	Abraham Weinstein
Jacob L. Holtzmann	Mrs. J. D. Posner	Benjamin Werbelovsky
Samuel Horowitz	Mrs. Abraham Prince	Louis Wolff
Mrs. Samuel Horowitz	Hyman Rachmil	Mrs. Louis Zankel
Samuel Horwitz	Abraham E. Ratner	Abraham H. Zirn
David B. Kaminsky	Samuel Reich	Samuel Zirn
Harry S. Katlowitz		Harry Zirinsky

Members of the Center for 25 Years or More

Benjamin Markowe	William Goodstein	Akiba Margolin
Bernard J. Aaron	Mrs. Morris Gorelick	David Mickelbank
Mrs. Hyman Aaron	Aaron Gottlieb	Dr. Isaac Perlstein
Mrs. Joseph I. Aaron	Judge Emanuel Greenberg	Isidor Polivnick
Dr. Nathan H. Adler	Louis J. Gribetz	I. Jerome Riker
Abraham Albert	Louis Halperin	Mrs. Louis J. Roth
Barney Berke	Max Herzfeld	Louis Saffer
Dr. Lionel H. Bernstein	Mrs. Gertrude Horowitz	Charles Safier
Joseph N. Blumberg	Mrs. Rose Horowitz	Mrs. Harris Salit
Phillip Brenner	Solomon Horowitz	Mrs. Nathan Salwen
Morris Duskins	Max Jacobs	Frank Schaeffer
Abraham Feit	Samuel Kamenetzky	Dr. Simon Shapiro
Joseph Feldt	Hermen A. Katz	Mrs. Louis Smerling
Jennie Finkelstein	Martin Katz	Morris Smerling
Mildred Finkelstein	Mrs. Louis Klein	Dr. Moses Spatt
Harry A. Freedman	Seymour Koff	Dr. Victor Spevack
Barnett Gabriel	Louis Kohn	Irving Steinberg
Henry Gold	Herman Lambert	Sol Sussman
Samuel H. Goldberg	Dora Leaks	Jacob Weinsier
Herman I. Goldman	Isaac Levingson	Mrs. Louis Weinstock
Dr. Max Goldstein	Irving Lurie	Mrs. Morris D. Wender
David Goodstein		Dr. Samuel A. Wolfe

Center Membership

The fiscal year of our Center began on January 1st. Statements for 1955 have been mailed out and members are urged to cooperate by remitting their dues for the ensuing year as early as possible. Prompt action will facilitate the Center's operation, and will be much appreciated.

Members are reminded that the enrollment of new members is of the utmost importance. Membership is the lifeblood of every organization and our Center is no exception. There are many prospective members in the Center's neighborhood waiting to be approached. Let us make sure they are not overlooked. Invite your neighbors and friends to visit us and see our many facilities. Once they see the Center in action, they will join.

Boys' Gym Dept. Very Popular

The attendance in the gym by our youngsters has increased tremendously. Wednesday and Sunday afternoons are extremely popular because of the basketball games that are played by the Cubs and the Senior boys. Those unable to make the squad also get an opportunity to use the facilities. It looks like many future High School and College players will be developed by this program. The senior boys who are participating are: Ed Jeffers, Sid Tanenzaph, Artie Kaplan, Paul Rosenberg, Doug Kriegel, Mike Ginsberg, Sandy Fenichel, Elihu Leifer, Joel Nisselson, David Levy, Martin Schwam and Steve Horowitz.

The Cub players are: Stanley Wolfe, Joseph Moskowitz, Gary Wohl, Roger Paley, Stu Goldberg, Richard Moskowitz, John Moskowitz, Simon Milberg and Jerry Gold.

Another activity popular with the boys is ping-pong. A tournament will be held in the near future and prizes will be awarded in the various divisions to the winning players. Also a swimming meet will be sponsored for those who are interested in the sport.

Get busy boys and practice up for these gala events.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Irving Halperin of 748 St. Marks Avenue on the celebration of the Bar Mitzvah of their son, Robert, at the Center this Sabbath morning, January 29th. Congratulations also to the grandparents, Mr. and Mrs. Louis Halperin.

YOUNG FOLKS LEAGUE NEWS

SOME of our members have found a wonderful way to spend their Tuesday evenings. At 9:00 p.m., they gather in the small workshop in the Academy Building in the rear of the Center, to create useful and artistic objects. There, in this small nook, an atmosphere of gay informality and friendship prevails.

This year, our Program Committee is running a series on the subject "Great Jewish Books."

We have already had the pleasure of attending the first three of such programs. Our own Rabbi Benjamin Kreitman delivered the first lecture on "The Five Books of the Bible." Second in the series, was a lecture on the Talmud by Rabbi Margolis, of Temple Beth El of Manhattan Beach.

On January 26, 1955, the third program in this series was presented and deviated slightly from what is customarily considered classic Hebrew literature. Our guest, Rabbi Max Schenk of Congregation Shaare Zedek, discussed Milton Steinberg's book, "Basic Judaism."

The fourth and last in this series will be presented at a later date.

Our members are looking forward to the opportunity of attending the annual National Convention of the Young People's League of the United Synagogue of America to be held this year at the Willard Hotel, Washington, D. C. The convention will start Thursday, February 18, and will end on Tuesday, February 22. Reservations will be accepted for both three and four days. The approximate cost for a four-day stay is \$70.00.

Schedule of Coming Events

Regular Wednesday Night Meetings

February 2, 1955—Paper Bag Dramatics, Ike Gross, Chairman.

February 9, 1955 — Second in Center Forum Series, Rabbi Leo Jung will be guest speaker.

February 16, 1955—A Night of Jewish Music, Rhoda Soicher, Chairman.

February 23, 1955 — YPL Convention Report.

All of these programs will be followed by refreshments and dancing. Admission will be upon presentation of a Center Membership Card only.

Other Events

Sunday, January 30, 1955; 2:00 p.m.—Bowling at Kings Recreation Center, Clarkson and New York Avenues, Brooklyn, New York, and every Sunday thereafter.

Tuesdays, February 1 and February 15, 1955—Arts and Crafts Interest Group.

Friday, February 4, 1955—Young Folk's League Oneg Shabat, following the late Friday night service and every Friday night thereafter.

Tuesdays, February 8 and February 22, 1955 — Bridge and Scrabble Interest Group.

Special Events

Sunday, February 6, 1955; 8:30 p.m.—Dance sponsored by the New York Region of the Young People's League, to be held at the Brooklyn Jewish Center. All members and their friends are invited to attend. Contribution \$2.00.

Friday, February 18, 1955; Tuesday, February 22, 1955 — YPL Convention, Willard Hotel, Washington, D. C. See Article.

Every Monday and Thursday—Dramatic Group castings and rehearsals.

MICHAEL J. ROSENFELD,
President.

THE JUNIOR LEAGUES

BOTH Junior Leagues now have two sets of officers, duly elected and installed. In order to maintain continuity through the summer months, the terms of office coincide with the calendar year.

On January 13, both Junior Leagues met independently during the early part of the evening to transact their respective business affairs. They then merged for movie night.

To celebrate the conclusion of final school examinations, Junior League B sponsored a talent show on January 27, and Junior League A will have a program of folk singing and dancing on February 3.

The second in the series on the American Jewish Tercentenary will be given on February 10 by Junior League B. With the historical facts covered so ably on November 18 and repeated for the community at the Late Friday Night Services on December 24, the members

A "Thank You" to all our Well-Wishers

On behalf of ourselves, and on behalf of everyone associated with the Brooklyn Jewish Center, we want to extend our sincere thanks to the scores of rabbis, distinguished laymen, and presidents of congregations who sent us their congratulations and good wishes on the occasion of the 35th anniversary which we recently commemorated.

It is good to know that we have so many friends who shared with us this grand "simchah," and we hope that we may continue to enjoy their friendship and cooperation for many years to come.

ISRAEL H. LEVINTHAL, Rabbi,
DR. MOSES SPATT, President.

Register Your Child Now!

in the
CENTER ACADEMY
of the
BROOKLYN JEWISH CENTER

A Progressive Day School which meets the needs of the modern American - Jewish Child.

A few vacancies are available for the February semester.

For Information

Call, HYacinth 3 - 8800
(9:30 a.m. to 4:00 p.m.)

A GALA WEEKEND! SISTERHOOD

In conjunction with the
Social Committee of the Center
at

LAUREL IN THE PINES

Lakewood, N. J.

Friday, March 4 - Sunday, March 6

All members invited—for reservations call Mrs. Carl A. Kahn, SL 6-4088 or Harold M. Brown, BU 2-5822.

will consider the significance of this observance to Jewish youth.

For February 17, a special square dance program will be staged by both Junior Leagues.

The Junior Leagues are the Center's teen-age college groups. They meet on alternate Thursday evenings and sponsor interest activities on those Thursdays when they are not scheduled to meet.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The period between February 5th and March 5th ushers in the 11th Annual Jewish Music Festival sponsored by the National Jewish Music Council. The theme of the Festival this year is, appropriately enough, the American Jewish Tercentenary. We in Sisterhood are promulgating this theme by presenting our own Musical Festival on the evening of February 24th. Details of this performance will be found elsewhere on this page.

The Council aims to enrich American Jewish culture by highlighting its musical heritage. The Center is particularly fortunate to have on its staff one of the leading exponents of Jewish music, the noted composer and conductor, Mr. Sholom Secunda. Through his affiliation with the Center he has constantly endeavored to elevate the standards of Jewish music in content and performance and to accord it dignity and status. We are grateful for this opportunity to express our appreciation to Mr. Secunda, to Cantor William Sauler, and to the men and women comprising our Choral Group, for their dedicated efforts to integrate Jewish music into the cultural life of our community.

BEATRICE SCHAEFFER,
President.

Book Month - Hanukkah Celebration

Members who were unable to attend our joint Hanukkah and Jewish Book Month celebration on December 22 missed a most enlightening and lively description by our President, Mrs. Beatrice Schaeffer, of the National Women's League Biennial Convention held recently in Cleveland. But it is published in this issue of the *Review*.

Making her debut on our program committee, Mrs. Dorothy Langer, Chairman for the afternoon, presented Sarah Kushner, whose story of Hanukkah preceded a most impressive candle-lighting ceremony, with Cantor William Sauler as soloist and eight of our Sisterhood members, each of whom lit a candle, re-

cited an appropriate verse and passed the light of Torah, the word of God, to the next participant.

"Reading Adventures in Jewish Life," the subject of a brilliant exposition and direction for the enjoyment of Jewish literature, was delivered by Mrs. Dorothy Alofsin, noted author of many Jewish books for adults and children, and proved to be a singular delight and a veritable capsule course in the best methods and the best results to be obtained from a regular self-assignment of reading. She recommended a host of books covering a wide range of Jewish interests, most of which are to be found on the shelves of our own Center Library.

Cheer Fund Contributions

Because of the overwhelming number of contributors this month to our Cheer Fund, we ask your kind indulgence if we omit the reasons for the donations and mention only, with our sincerest gratitude and thanks, the names of the donors, as follows: Mesdames Luba Aminoff, Rose Bromberg, Fanny Buchman, Rose Davis, Sarah Epstein, P. Gutchman, Sadie Kaufmann, Sarah Klinghoffer, Sarah Kushner, Sadie Kurtzman, Dorothy Langer, Lil Levy, Gert Levitt, Lil Lowenfeld, Margie Lovett, Elizabeth Levingson, Bessie Miller, Doris Matikow, Mollie Meyer, Jean Newirth, Meyer Pashenz, Cele Rogovin, Martha Rothstein, Kate Salit, Edith Sauler, Bea Schaeffer, Sid Schnall, Bea Stermann, M. Zankel.

Kiddush Dates

The Junior Congregation will enjoy a Kiddush on Saturday, February 20th, to be given by Mrs. Fanny Buchman, chairman of our Kiddush Committee, in honor of the birth of a grandson to her children, Mr. and Mrs. Lewis Buchman. Celebrate your "simchas" by sponsoring a Kiddush for our children's congregations. Call Mrs. Buchman, PResident 4-3334.

March of Dimes and Red Cross

Send your checks to the March of Dimes and the Red Cross through our Sisterhood, by either mentioning your affiliation with us, or by making them payable to the drive and mailing them to

us, for wholesale donations. Mollie Meyer is our Red Cross chairman.

Torah Fund Luncheon

Our 19th Annual Torah Fund Luncheon to be held on Wednesday, March 16th, promises to be a most unusual and magnificent function. According to Chairman Edith Sauler, "Chai" Chairman Mollie Markowe, and Sadie Kurtzman and Peggy Sonnenberg, co-chairmen, a new decor, a new kind of program, a new method of approach and many new contributors will help to make this a most memorable day. Our own Sisterhood Players will present a meaningful dramatization, "The Escapist Jewess," Rabbi Kreitman will deliver a message appropriately designed for the occasion, and Mascha Benya, the internationally famous soprano, will delight the audience with a medley of familiar songs. Subscription will be \$6.11 per guest, including gratuities. "Chai" club membership, at \$18 per person, permits you not only to enjoy a gala club affair on February 28th, but allows you the privilege of bringing a non-member as your guest to the Torah Luncheon on March 16th. Open thy heart *AND THY PURSE* to Torah!

United Jewish Appeal

Mollie Meyer, "over-all" UJA chairman, is pleased to announce that Mrs. Fred (Rea) Zimmerman will assume the active chairmanship of the UJA drive for Sisterhood. Make a date to attend the opening Rally on Monday, February 14, at the Hotel Astor at 10:30, when an inspiring program with important notables present, will be enjoyed.

Women's League Notes

Brooklyn Branch invites all Sisterhood members to its meeting on Monday, February 7th, at the Flatbush Jewish Center. Luncheon will be served from 12-1. Workshops on Leadership and Publicity will be treated by national figures. Note also to make your reservation for the "Chai" Luncheon to be held at the East Midwood Jewish Center to be held on Monday, February 28th.

United Synagogue Kinus

During the week-end of February 4th-6th, our Sisterhood will provide the hospitality, including luncheon, Oneg Shabbat, Saturday evening dance and shelter for out-of-town youths, on behalf of the Youth Activities Department of our Center who will be the hosts at a

borough-wide get-together (Kinus) of teen-agers representing the U.S.Y. groups, meeting to enjoy a week-end of joint worship, panel discussions, gayety and spiritual and cultural nutriment—a most commendable experiment and experience. Call the Center immediately and offer your home to these out-of-town youngsters.

Federation Jewish Philanthropies

Chairman Mrs. A. David Benjamin is proud to report that our women contributed over \$5,000 to Federation in its recent drive, and that as a result of the efforts of her co-chairman, Dorothy Gottlieb, who brought more than 40 Sisterhood women to their December Rally, the latter won an award of a week-end trip to a popular resort.

Letter to a Proud Mother

"Thank you for your lovely gift, a copy of 'The Jewish Home Beautiful,' so appropriate to a Jewish bride. With the example of my mother, the encouragement of Sisterhood in the ways of Judaism, and the possession of so perfect an acquisition to a Jewish home, I have every reason to be, not only a good cook, but a fine Jewish woman. I shall try to be both." Ruth Klinghoffer Bernstein.

Week-end at Lakewood

Make your reservations with Mrs. Carl A. Kahn, SL 6-4088, to join your Sisterhood friends at a gala week-end, designed for your pleasure, at the Laurel in the Pines, Lakewood, New Jersey, from Friday, March 4th, through Sunday, March 6th. Nominal rates, planned programs and entertainment. Great fun ahead!

Young Married Group

THE Young Married Group continues to meet the second and fourth Tuesday evenings of each month. As we go into the second half of our season we bring to the attention of our members the following important dates:

February 7: Dinner in honor of Dr. Israel Levinthal and the Fellowship being established in his name at the Jewish Theological Seminary of America. All of the members of our group are requested to make dinner reservations for this gala event.

February 8: For our regular meeting we have scheduled an evening devoted to information regarding the world-wide operations of the Sanger Institutes.

Nominating Committee

Sisterhood Nominating Committee, with Lil Lowenfeld as Chairman, is now functioning. Members on her committee include Mesdames Sarah Epstein, Esther Feit, Mary Kahn, Margaret Levy, Hattie Roth and Ida (Buttons) Sandler. Make your recommendations of new executive Board members to them.

Sisterhood Conducts Friday Night Service

Mrs. Sarah Epstein, Chairman, is planning an excellent topic and a roster of fine panelists to participate in our annual Friday Evening Services, to be conducted on March 11th.

Calendar of Events

Mon., February 7th — Brooklyn Branch Women's League meeting at Flatbush Jewish Center 12 noon.

Mon., February 14th—UJA Rally, Astor Hotel, 10:30 a.m.

Mon., February 14th—Sisterhood Executive Board meeting, 1 p.m.

Thurs., February 24th — Jewish Music Month Celebration, 8:15 p.m.

Mon., February 28th—"Chai" Luncheon, Brooklyn Women's League, East Midwood Jewish Center.

Fri.-Sun., March 4th-6th — Sisterhood weekend at Laurel-in-the-Pines, Lakewood, N. J.

Fri., March 11th — Sisterhood conducts Friday Evening Services. Mrs. Sarah Epstein, chairman.

Wed., March 16th—19th Annual Torah Fund Luncheon. Edith Sauler, chmn.

Further details will follow.

February 22: The Young Married Group will celebrate Jewish Music Month with appropriate festivities.

For those of our members who must plan far in advance we hereby put up the first notice concerning our annual affair, scheduled for Saturday evening, May 7. Please reserve the date. Further information will appear in later editions of the *Bulletin* and the *Review*.

Urge your friends to join the Center; to those newly married or young families the Young Married Group offers the finest in Jewish Center affiliation.

DAVID GOLD,
President.

CENTER ACADEMY NEWS

WE ALL gathered as parents and friends of the Center Academy, at our annual theatre party on Thursday, December 16th. The presence of old friends whom we do not see as often as we'd like, graduates of the school who have grown up and other good friends added to the congeniality of the occasion.

Behind the scenes of such enjoyment is always the Scholarship Fund of the Center Academy. Just behind the scenes of the Scholarship Fund are boys and girls for whom the assistance of the Scholarship Fund means the easing of family burdens sufficient to make the good life at our Center Academy possible for them.

* * *

The Tu B'shevat assembly will be held on Monday, February 7th, at which an Israeli movie will be shown and the Third Grade will present a playlet. The drive for the Jewish National Fund will be terminated on that date.

* * *

The Fifth Grade is beginning the study of the Book of Joshua, while the pupils of the Eighth Grade have undertaken the study of the Second Kings, as a voluntary assignment.

* * *

The February P.T.A. meeting, Wednesday, February 14th, at 8:30 P.M., will mark the celebration of Jewish Music Month. The principal speaker of the evening will be Dr. Benjamin Kreitman, Rabbi of the Brooklyn Jewish Center.

* * *

The school dramatic department of the Jewish Education Committee under the direction of Mr. Samuel J. Citron is publishing a series of playlets written and performed by students. The first of the series will be the Hebrew play written by the Graduating Class of 1954 of the Center Academy, dealing with the life of the Jews in the United States. Upon its publication copies of the play will be distributed to the students of the Center Academy.

* * *

The last P.T.A. Meeting was held on Tuesday, January 18th, at 8:30 P.M. Dr. Stanley R. Lesser spoke on the "Common Emotional Problems of Children."

NATIONAL WOMEN'S LEAGUE CONVENTION REPORT

Delivered at December Sisterhood Meeting

By BEATRICE SCHAEFFER, President

EMBARKED on a wonderful adventure last month, and I'd like to tell you about it, but you must understand that this must be a capsule account.

I was privileged to serve as Sisterhood delegate to the Biennial Convention of National Women's League, held in Cleveland. Many of us went by plane and as our plane ascended gradually until we were 14,000 feet up, one of the women who had never flown before became rather frightened. I tried to reassure her and quite spontaneously said the only words I could think of to comfort her, "Don't be afraid—God is our co-pilot." We were all relieved when we realized that the Almighty was watching over our plane.

We arrived in Cleveland in time to attend the opening session that Sunday night. We were driven in chartered buses to the Park Synagogue, in the suburbs of Cleveland. It is a fabulous building, situated in a magnificent wooded park. The synagogue is built in a complete circle, enclosed in glass. It is a study in contrasts because the architecture is ultra modern and yet strangely reminiscent of the oriental splendors of the East. (Confidentially, it reminded me of a Cecil B. DeMille movie setting.) But upon entering it, one immediately has a feeling of reverence and is aware that this is a sanctuary—a House of God.

The opening session was dedicated to the American Jewish Tercentenary and our guest speaker was that brilliant and dynamic orator, Rabbi Robert Gordis, of Rockaway Park. At the end of the evening we were all invited to tour the building—the bright-looking classrooms with the picture windows, where 1800 children attend Hebrew School—the luxuriously furnished Rabbi's study, the spacious meeting rooms. But in all that modern magnificence and grandeur, I could not help but yearn for our own Brooklyn Jewish Center, where the very walls breathe tradition and holiness. Then we were tendered a reception by all the Cleveland Sisterhoods, who were most

gracious and hospitable.

The session began in an auspicious manner for us because it was the occasion for the induction of the Brooklyn sisterhoods into a Branch—the 21st Branch of Women's League, and as Mrs. Siner, the National President, so aptly put it, "We have now reached our majority—21." When Mrs. Albert Fried, the newly elected president of Brooklyn Branch, acknowledged the congratulations and good wishes extended to us, we, the 25 Brooklyn delegates present, rose with her to recite in unison the traditional *shebechkiyanu*. And just as the children of Israel, when offered the Covenant of the Law, replied, "We shall do and we shall obey"—so we too pledged to intensify our efforts and to cooperate wholeheartedly with our parent organization. Mrs. Siner gave us a very factual report, embracing the two years of Women's League activities since the last Convention. We learned that Women's League now is comprised of 607 Sisterhoods in the U. S. and Canada, including 21 Branches and a membership of 162,000 women. She then touched on all the many facets of Women's League work. Among the many activities she mentioned was one that perhaps many of us are not familiar with. She told us of an orientation course on the work of Women's League that she conducted at the Seminary, so that our future rabbis would know of the important work Women's League is doing and of the significant role that the Sisterhoods play in their congregations. This Convention brought her administration to a close—it was one marked by her grace and eloquence as well as by her unique talents as a president.

That evening we attended a most unusual session—a radical departure from anything that had ever been attempted previously. 800 delegates from all over the U. S. and Canada, in Convention assembled, went to school—in a "mass" study hall that filled the grand ballroom of the hotel. We were there to study and to learn, to really become imbued

with the theme of the Convention, "Open My Heart to Thy Torah." Our teachers were those eminently brilliant scholars, Dr. Max Arzt and Dr. Simon Greenberg, both vice-chancellors of the Jewish Theological Seminary. Rabbi Arzt, whose topic was "The Conservative Approach to Judaism," said in part: "A living thing is not rigid—it is subject to growth—like Judaism. There is inherent in Judaism a type of variation and diversity. Judaism can no longer be a strait-jacket—but it can and should be a pattern. This pattern must be retained. . . . We must register as citizens of a great empire—the Peoplehood of Israel—in which every Jew is a commander-in-chief."

Dr. Greenberg followed Dr. Arzt. By this time it was after 10 o'clock, but he won us over completely when he said, "I won't mind if you take a little nap—and if you see your neighbor sleeping—don't nudge her—let her sleep!"

I would like to impart to you just a little of what was taught us that night. Dr. Greenberg, whose topic was "The Meaning of Prayer," told us there were three types of prayers—the prayer of praise—of request—of thanksgiving. The psalmists express praise as an essential emotion of awe, of reverence, of humility. He explained that worship is not merely an appeal to the emotions but rather to the conscious intellect. He went on to say that jealousy is rooted in personal dissatisfaction—there is no human being that hasn't experienced jealousy—we won't be human otherwise, but there is the intellectual maturity that most of us possess, and which we must utilize until we have conquered these petty feelings. The many people of our faith who are unaffiliated with any synagogue because they claim Judaism offers them nothing when they are emotionally troubled should have been in that audience.

Then Dr. Greenberg spoke of prayers of request. "Don't be afraid that you will not be heard," he said. "He who created the eyes and ears can see and hear us." But request knowledge, understand-

ing and good judgment, Dr. Greenberg told us. Judaism teaches us what to ask for and prayer will teach us how to be in control of ourselves.

The next morning we assembled for a second lesson at this Torah Study Institute, to be served a Mental Menu. Dr. Arzt emphasized that Judaism in 1955 cannot be static—the pattern must be retained, but we must make allowances for personal and spiritual differences. He reiterated that in the conservative approach to Judaism there is no set, rigid standard. Everyone is encouraged to lead a full Jewish life, but in the final analysis each person must decide for himself how much he will observe. There are differences of opinion in how people should observe Judaism but we must respect these differences.

I left that study hall with a resurgence of religious feeling. I hope I have conveyed some of this spirit to you. I have already discussed with Rabbi Kreitman the idea of having a similar Torah Study Institute at our Sisterhood—I hope to do this very soon because I know you will be as inspired as I was.

The afternoon sessions at Convention were devoted to workshops on the various phases of Sisterhood activities. We were asked to attend clinics on programming, Social Actions, Torah Fund, Youth Activities, Books and Publications, Membership, Judaism in the Home, Cooperation with Other Organizations—to name only a few. To accomplish all this was an impossible task. I found myself literally racing from one meeting room to another, trying to absorb a little of each. In the Publicity workshop the discussion centered around how to get more people to attend Synagogue services—and the chairman said: “We can’t make people drink—but we can make them thirsty for knowledge of Judaism.” One of the slogans they suggested in their publicity notices was, “All work and no *pray* is not the Jewish way.” I thought it rather amusing but effective, so if we use it sometime, you’ll know I got it from the Convention.

The evening’s session was called “Two Way Passage—Israel and America.” The ballroom was crowded to capacity. That afternoon we heard Dr. Jacob Fried, the Executive Director of the Braille Institute, who told us of some of the remark-

able accomplishments of that organization. There is now a Hebrew-English prayer book in Braille and a library where Jewish blind children, formerly cut off from Judaism, can read and study. And for the elderly blind, who cannot learn Braille, they have compiled a Talking Book—that is, phonograph records of Jewish stories. I was glad to report that our Sisterhood is donating to this very worthy cause.

There was a session devoted to Social Actions, and later we heard an address by Mr. Irving Kane, a leading citizen of Cleveland, who spoke the words that cannot be too often repeated, that no group should consider itself secure unless *all* groups are secure.

On the final day of Convention, we met in plenary session in the morning to vote on resolutions which had been presented to us. I took great pride in the fact that one of them was offered by one of our own members, Mrs. Haninah Jaffe, who had telegraphed it to the Convention since she could not attend in person. Permit me to read it to you (read from paper). This was passed unanimously, along with many others which time does *not* permit me to read—and on behalf of all of us I want to thank Mrs. Jaffe for her interest and zeal in seeing that this resolution was presented. We were also asked to vote on standing committees included in the Constitution. After much discussion all the delegates voted overwhelmingly to include a separate committee for the United Nations, because of its great importance, and because Women’s League is a non-governmental agency of the U.N.

The afternoon was again devoted to workshops and concurrent clinics and I again tried to cover as many as I could—to learn, to be inspired—so that I could in turn bring some of the knowledge I had gained back to you. At the Social Actions session which I attended, one of the speakers said, “We cannot all agree on different theologies, but all faiths can agree on the Brotherhood of Man.” Here we were urged to take trips to the U.N., to send letters and telegraphs to our legislators on vital issues—and I was glad that our Social Actions Chairman, Mrs. Gluckstein, has followed these directives.

And then we assembled for the last evening of Convention. The Convention

Banquet, dedicated to the Seminary and the Torah Fund, brought the Convention to a glorious finale. The American, Israel and British flags flanked the dais, and we all rose to sing the anthems, including “God Save our Gracious Queen,” in deference to the many Canadian delegates present. It was a thrilling moment. Dr. Louis Finkelstein, Chancellor of the Seminary, was our guest speaker. Much of his talk was devoted to the story of Rabbi Akiba, who lived over 1700 years ago and who spent the first 40 years of his life as an ignorant man. And the mystery is that he achieved all of his knowledge after 40 years of ignorance. The story is truly an adventure in learning and love. Rachel, his wife, influenced him to become the leading protagonist of Torah—she even sold her hair that Akiba might continue his studies. Dr. Finkelstein went on to say that while this is not required of us today, great sacrifices must still be made by students and by those who support Torah. The Temple was destroyed, continued Dr. Finkelstein, but Rabbi Akiba told the stunned people that God is everywhere—not only in the temple. A thousand temples sprang up wherever a school existed. Dr. Finkelstein concluded his address, which, incidentally was broadcast over the radio, by saying, “We cannot understand the present unless we know the past. The Babylonian Academy influenced the thought of Jews in ancient days—in our time it is the Jewish Theological Seminary that is the Academy of learning—its principles and precepts are interwoven with the civilization of the world.”

A very inspiring installation ceremony brought the Convention to a close. Mrs. Louis Sussman, whom many of us are privileged to know—she conducted a Leadership Course for us recently—was elected to the National presidency to succeed Mrs. Siner. And with the spontaneous and enthusiastic round of applause in tribute to her, we were again inspired to rededicate ourselves and to pronounce, as if in prayer, the theme of the Convention, “Open my Heart Unto Thy Torah—that my soul may pursue Thy Commandments.”

A LETTER FROM CHANAH, A FRIEND

(Continued from page 4)

came . . . today we have about 360 Jewish families) . . . they live all over the town. And, when you are far from a Center, which contained ALL Jewish activity, and you have to improvise places, means . . . to maintain and continue your Jewish training . . . if you didn't have a training and a background as given you by the Brooklyn Jewish Center and Rabbi Levinthal, then just because some things might be a bit hard to arrange and a wee bit unusual, you wouldn't care and take the easy way out which is to do nothing. Milton and I are never concerned with the *different* views that are expressed and the different methods of observing, but we are greatly disturbed by the *indifference* shown at times.

"It is true that I was reared in a distinctly different environment from that of our girls, and it is true that now we are active members of the Reform Temple, but we are *active*. We are proud of our background, training and associations and we are not through trying to learn. We attend the Institutes of Judaism each summer (sponsored by B'nai B'rith) which we refer to privately as Returns to Religion instead of the colloquial expression Retreat.

"All of the things that we do could never be accomplished without those formative years . . . at the Center and under Rabbi Levinthal.

"You know, every time I go out of town and have the occasion to meet the

rabbis, as one does at a function, or whenever we have a visiting rabbi in Austin for an occasion, generally as soon as introductions are over, the rabbi will remark that I do not sound like a Texan and certainly I must be from New York. That generally leads to where did you live and where did you go to school, etc. and etc. . . . and as soon as I mention the Center, it is as if huge spotlights were thrown on, and the sky opened up with its tremendous rays of light . . . the rabbi's eyes will twinkle and he will inevitably lean over and say 'Did you know Rabbi Levinthal?' I immediately correct their tense and say that I do know him . . . and then . . . YOUR ears oughta start tickling! The wonderful things that they say! And I beam more and more and get chestier and chestier.

"So . . . even tho 'Thanks' is a very corny expression, there really isn't any word in the dictionary that connotes the same thought, and even tho people as grand and wonderful as you do not do things for thanks . . . you do things for many other deeper reasons . . . but . . . sincerely and genuinely, thanks.

Sholom U'vrocho

Chanah

Mrs. Milton T. Smith."

Many are the achievements of our Center of which we are proud. But our greatest achievement is the influence we have had on the minds and hearts of our young people. Chanah's letter is the fin-

est, most eloquent testimony to that influence. It is such a letter, which expressed the deepest feelings of her heart, that should give all of us new strength and added inspiration to continue the sacred work to which our Center is dedicated.

ISRAEL H. LEVINTHAL

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books, Taleisim and books for our library:

Charles H. Bellin.

Ira Bohrer.

Mr. and Mrs. Murray Goldsmith in honor of the birth of a grandchild.

Mrs. Joseph Horowitz.

Dr. and Mrs. Israel H. Levinthal.

The Phi Kappa Tau Fraternity of Hobart College in memory of Dr. David Kuperstein.

The Spiegel Family.

"Father and Son" Sunday In Gym Feb. 6

As inaugurated recently, the first Sunday of each month has been designated as "Father and Son" Sunday. Members are invited to attend the gym together with their sons of 10 years of age and over between the hours of 10 a.m. to 2 p.m. only. It has proven to be a most enjoyable pastime and playtime for both fathers and sons. Join the next session on Sunday, February 6th, and see for yourself why the innovation of "Father and Son" day has met with huge success.

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The Brooklyn Jewish Center Review

February, 1955

Sonnets.

I
The New Colossus.
Not like the brazen giant of Greek fame,
With conquering limbs stretched to the far
Here at our seat-benches, where the
A mighty woman on a rock,
Is the imprisoned Mother of Exiles.
Glow world-wide, her mild eyes command
The air-bridged harbor, her smile frames

"Keep, and the world will be
With silent feet, your feet,
Your hands, your feet,
The water, the water,
Send these, the women,
I lift my lamp beside the golden door!"

1883.

(Written in aid of Bartholdi's Pedestal Fund.)

THE FRAIL COLOSSUS

The Story of Emma Lazarus, Who is Soon to be Memorialized in New York

By ALFRED WERNER

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March 11th, 1955

Symposium

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Torah, Avodah, Gemiluth Hasadim

Panelists

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MRS. HAROLD BERLOWITZ
MRS. IRVING HOROWITZ

Moderator

MRS. M. ROBERT EPSTEIN

Responsive Reading will be conducted by
Members of Sisterhood.

ONEG SHABBAT WILL FOLLOW

Brooklyn Jewish Center Review

Vol. XXXVI

FEBRUARY, 1955 — ADAR, 5715

No. 23

PURIM AS A GUIDE TO ANTI-SEMITISM

ONCE again we return at the festival of Purim to the perennial enigma of human relations—the hatred of the Jew by the non-Jew. The Scroll of Esther read on Purim offers us a realistic and dramatic discussion of anti-Semitism. The issues dramatized in Esther are unfortunately of pressing relevance today.

The words of Haman to King Ahasuerus, as told in the Megillah, is a classic formulation of the accusations pointed at the Jew down through the ages. "There is a certain people, scattered abroad and dispersed among the peoples in all the provinces of your kingdom, their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them." The unassimilable characteristics of the Jew are the quotation marks around the word Jew that set it apart for scorn, derision and suspicion. The modern Hamans have not succeeded in adding any novel reasons for their hatred and persecution of the Jews to those of antiquity. Theirs is just a repetition of Haman's words, albeit with some modern embellishments.

Some of the statements and descriptions in the Book of Esther, are so realistic that upon reading them we forget the time span that separates us Jews of the 20th Century from the Jews in the days of Mordecai and Esther living under the Persian hegemony. But its captivating realism may turn out to be for us a snare and a deception; in the ageless quotations and accusations of Haman, we have the root cause of the hatred of the Jew. Modern depth-psychology has taught us that what seems to the human eye and the

human mind as real often conceals the actual truth. Certainly the apparently logical accusations of Haman so frequently repeated through the generations cannot explain the anti-Semitic convulsions of one of the most scientifically and culturally advanced of modern nations; nor can it explain, to take an example that comes readily to hand, the anti-Jewish obsession of the encyclopedic historian, Arnold J. Toynbee.

The accusation directed against the Jew that he possesses unassimilable characteristics setting him apart are but convenient rationalizations of an irrational hatred sunk deep into man's collective subconscious. The sage teachers of the Talmud who encountered a variety of manifestations of anti-Semitism in the various lands of the Jewish dispersion, sought to unravel the mystery of Jew-hatred by probing beneath the anti-Semitic clichés and getting to the soul and spirit of anti-Semitism. They traced the ideological and spiritual lineage of Haman to that cruel bedouin tribe, the Amalekites, who attacked the weary columns of the Israelites during the early stages of their desert sojourn. The Rabbis enjoined the reading of that section in the Torah telling the story of the Amalekite assault, and a parallel section on the Amalekites in the First Book of Samuel on the Sabbath preceding the Purim festival, thus giving it the name of Shabbat Zakor—the Sabbath of Remembrance. In this introduction to the Purim festival, the Rabbis point up an obvious lesson the Jews were not attacked by the Amalekites because they were different or disloyal or had peculiar customs. In outward appearances or circumstances the children of Israel were indis-

tinguishable from the Amalekites. "Remember," the Torah admonishes us, "what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way when you were faint and weary." The reason for this inordinate cruelty, the Torah tells us, was that Amalek, "Lo Yoreh Elohim"—did not fear God. (Prof. Umberto Cassuto notes that the name for God employed in this passage is Elohim, which connotes the universal character of the Godhood—the God of all nations and tribes.) "Lo Yoreh Elohim" is the root reason for anti-Semitism, the rest is a rationalized facade. Almost immediately after this story about the tribe that did not fear God, we are told of the Revelation on Mt. Sinai, the giving of the Ten Commandments to the children of Israel.

The Jew represents to humanity the Divine command to be human; the image of the Jew is to the world the symbol of the Ten Commandments and the Torah. Hatred of the Divine teachings reduces itself in time into a blind and irrational hatred of the Jew, though it may hide behind the cloak of moral indignation and historical judgments. Jew-hatred is the anti-God in man struggling against the dictates of God. Psycho-analysis, that branch of psychology which probes beneath the deceptive layers of consciousness, is increasingly recognizing the spiritual dimension in the phenomenon of anti-Semitism.

For us Jews it is of great importance to comprehend the inner realities of anti-Semitism, so that we may come to understand our unique position in the human psyche and appreciate the role we have played and are destined to play in the spiritualization of Mankind.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

We Take Pride in a Center Boy Abroad

I AM again making use of this column to publish a most interesting letter from one of our young people, Edward M. Karlin, son of members of long standing, who was reared in our beloved institution as a student in the Hebrew School and member of our Junior Congregation. It came to me after the High Holy Day season, and it gave me so much pleasure and spiritual satisfaction that I want to share these feelings with you. Here is his letter:

"I can remember coming to the Brooklyn Jewish Center for the Rosh Hoshanah and Yom Kippur services as a child, long before I could understand the deep significance and beauty of the holiday period. This was the first year when I could not be at the Center for the holidays and I would like you to hear of the most interesting way in which I observed the holidays.

"Keflavik Airport in Iceland, where I am stationed as a private in the Army Audit Agency, is a small yet vital link in the chain of United States overseas bases. Iceland has no armed force of its own, but as a member of Nato has invited the Iceland Defense Force to its shores. Among the men in the army, navy and air force components making up the Defense Force there are approximately sixty Jews.

"Numerous attempts were made to find a Jewish chaplain or a civilian rabbi—there is no Jewish chaplain or rabbi in Iceland—who would be available for the high holiday period and be able to conduct a service for us, but there was only one rabbi for the entire North Atlantic area and he was assigned to Thule, on the arctic circle in Greenland.

"Due to the unselfish assistance of the base Protestant chaplain and the operations officer plans were formulated to fly as many of the men as possible to England so that they could attend regular services, under the guidance of a rabbi, in Manchester. Two flights were planned; one for Rosh Hoshanah and one for Yom

Kippur. All those who could not make the first trip were to be accommodated on the Yom Kippur flight so that each of us could enjoy the benefits of an organized service.

"Two days before the first flight was scheduled to depart the plane which had been assigned developed motor trouble and was put out of commission. We were resigned to spending the holidays in Iceland when another plane was made available to us, almost at the last moment, and early on the morning of Monday, September 27, together with thirty other men, I took off for England.

"After a pleasant trip by plane and bus we arrived at the Manchester synagogue just before the service was to begin and without any knowledge on the part of the congregation that we were coming. The *shul* was new, having been completed only a year previous.

"Before the singing of 'Yigdal' the rabbi, replete with top hat and tails, announced to the congregation that some American servicemen from Iceland were in England for the holidays and would the members please extend their hospitality to these visitors. Realizing that there had been no notice of our coming we did not and could not expect to be received by the members of the congregation in the wonderful way in which we were. Every one of us was invited to share the table and the homes of these thoughtful people.

"As I was leaving the *shul*, wondering where and how I was to spend the night, I hardly expected what was to follow. A man dressed in what we Americans would call a typical English manner came up to me and asked in a typical English accent if I would like to spend the holidays with his family and sleep at the home of one of his neighbors who was then attending services in another Manchester *shul*. I am sure that I accepted before he finished his invitation.

"During the next few days I was treated as a member of the family.

"It is interesting to note that the Manchester Jews who so readily invited thirty-one foreigners into their homes without notice and without preparation did so without any desire for thanks. It was to them a simple gesture of brotherhood from one Jew to another, from one human to another. I wonder if nations could not learn a lesson from these wonderful people. If they could there would no longer be a need for an Iceland Defense Force. Edward M. Karlin."

The letter is so well written, and expresses the solidarity of Jews throughout the world in so touching a fashion, that no additional comment on my part is necessary. It is good to know that we have had some share in rearing a young Jew of such fine and strong Jewish sentiments. That was the aim and hope of those who founded and built this institution, and we are thankful that we have succeeded in a large measure.

Israel H. Levinthal

Correction

In the book criticisms which appeared in the January issue of the *Review*, written by Dr. Israel H. Levinthal, two regrettable errors appeared in the review of "The Need to Believe—The Psychology of Religion," by Mortimer Ostow and Ben-Ami Scharfstein.

The second paragraph should have read, "It reveals a thorough mastery of the theories of all the leading authorities."

The paragraph next to the last should have read, "Drs. Ostow and Scharfstein make a good case in their *refutation* of Freud's theory that the religious person manifests the continued illusions of the child, and show their agreement with Freud's brilliant pupil, Carl Jung, who holds that religion represents 'the cumulated wisdom of mankind.'"

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THE FRAIL COLOSSUS

By ALFRED WERNER

The Federation of Jewish Women's Organizations has undertaken to erect a granite memorial to Emma Lazarus in Battery Park. The City has already provided a place for it, and the block of granite has been sent for the purpose from Israel. On the base will be a replica of the salute to the Statue of Liberty which Miss Lazarus wrote as her offering for an auction of manuscripts of noted authors, the income from which was to be used to build a pedestal for the Statue, a gift from France. Her poem is inscribed on a plaque on the pedestal, reproduced in the illustration on this page. Coincidentally, funds are now being raised by the Federation for the carving and erection of the memorial.

IN THE summer of 1876 Ralph Waldo Emerson and his family in Concord, Mass., had a visitor from New York, a certain Miss Emma Lazarus. Ellen Emerson, a daughter of the philosopher, writes in her diaries of her experience in meeting "a real unconverted Jew who had no objection to calling herself one, and talked freely about 'our Church' and 'we Jews' . . . brought up to keep the law, and the Feast of the Passover, and the Day of Atonement . . . she says her family are outlawed now, they no longer keep the law, but Christian institutions don't interest her either."

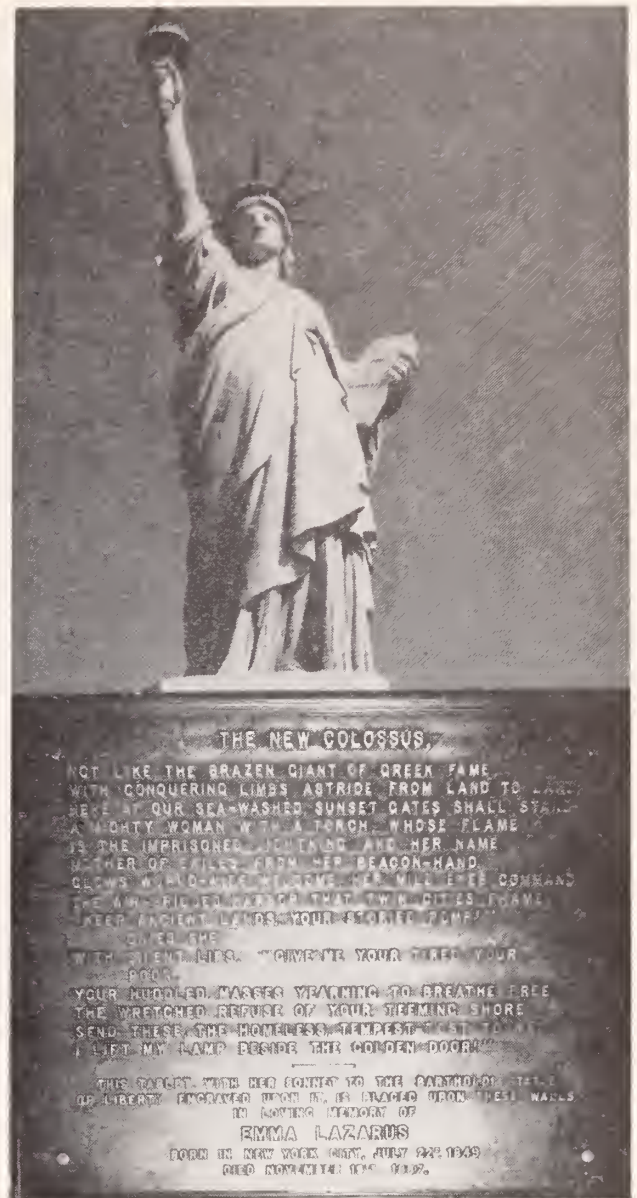
These strange lines are included in the monumental *Life of Ralph Waldo Emerson* by R. L. Rusk, who says that the pleasant, simple-mannered Jewish spinster made an excellent impression on the New England family.

It is likely that nine out of ten Americans who read about this episode may not have heard of Emma Lazarus, even if they are familiar with her famous sonnet engraved on the pedestal of the Statue of Liberty. Fate was unkind to her during her lifetime, and it has not grown kinder in the six decades that have

**The Story of
Emma Lazarus
Who Wrote
The Immortal
Sonnet to
Compassion and
In Tribute to
Her Land
Which is
Inscribed on the
Pedestal of the
Statue of Liberty.
A Memorial to
Her Will Soon
Be Erected in
Battery Park**

passed since her premature death. Yet she was more than just a strange little creature imbedded in the transparent amber of Emerson's personality, and she deserves more than just a footnote in the history of American literature. The Lazarus biographies by Allen Lesser, Heinrich Eduard Jacob, and others reveal a fascinating person, interesting from many viewpoints. The psychiatrist will notice, with a great deal of pity, the factors that prevented her from becoming as outstanding a figure in literature as, for instance, Emily Dickinson; the historian of American life and letters will be forced to admit that with all her shortcomings, this frail New Yorker has not been duly

appreciated by critics and literati; the Zionist, finally, will discover that Emma Lazarus espoused the idea of self-emancipation long before Herzl, and that some of her writings in verse and prose belong to the golden treasury of Zionist ideology. One biographer pointed out frankly the sickness that marred her private life and almost destroyed her talent: it was what the Freudians call an Oedipus complex, torturing her beyond her adolescent years. Emma was attractive and rich, yet no men of her age ever entered her life; the only men she was attached to were her father and old men like Emerson and Robert Browning. Not only was she her father's girl, but everything in



The plaque of the Emma Lazarus sonnet on the Statue of Liberty.

her life centered around her father to such a degree that even to think of a marriageable man must have seemed sinful to her. As for Moses Lazarus, the father, he hired the best tutors to give his favorite daughter an excellent education, and let her lead the sheltered life of a pampered hot-house flower. Her body was frail and sickly and her mind was unacquainted with the realities of life. She never knew the fears and hopes of a young girl and when, at eighteen, she published her first volume of poetry, her verses turned out to be as beautiful as—dried flowers in a herbarium.

Plagued by her father complex, caged in her family clan, she was, moreover, condemned to live in the Victorian era, with its double standard and its discrimination against women. Emma's idol, Marian Evans (better known as "George Eliot"), boldly defied her century by living an absolutely "shocking," unconventional life. Emily Dickinson was a victim of American Puritanism, but once, at least, she let her heart triumph over society's rules. Though she lived the life of a recluse, in her bold verses Emily questioned everything, mercilessly tearing down the traditional conceptions. Except for her last few years, however, Emma used the accepted poetical language and *forma* of her period, pouring into those vessels the insipid fruits of second-hand experiences—literature begotten through literature. To quote from one biography, "There are bold ideas that cannot be thought when one sits down three times a day at table with the face of one's respectable middle-class father and a pack of sisters opposite one." When she wrote a novel about young Goethe's love affair with a simple country lass, Emma failed dismally, despite her great literary skill and her erudition; for she knew next to nothing about the emotional stirrings in the sexes.

As far as the first period in Emma's literary life—the years between 1867-1881—is concerned, Ludwig Lewisohn was justified in asserting (in "The Story of American Literature") that Emma "wrote as pseudo-nobly and conventionally as the other sonneteers and odic gesticulators" of what he termed "an age not of silver but of tin." Still, in those years, during which Emma rarely associated herself with anyone outside her family, rarely left her home in the then

fashionable Union Square, this dependent, insecure spinster produced a large number of exquisite translations. Her very drawback, her lack of originality, her inability to venture into unknown waters now became a great asset. With Schiller she sailed to the land of classical German idealism; with Victor Hugo she entered the realm of French romanticism; she, who was so utterly devoid of irony and sarcasm, managed to render almost perfect English translations of Heinrich Heine's "Donna Clara," the Tannhauser legend, and many other satirical poems

THE NEW COLOSSUS

By Emma Lazarus

NOT like the brazen giant of Greek
 Fame,
 With conquering limbs astride from land
 to land;
 Here at our sea-washed sunset gates shall
 stand
 A mighty woman with a torch, whose
 flame
 Is the imprisoned lightning, and her name,
 Mother of Exiles. From her beacon hand
 Glows world-wide welcome, her mild eyes
 command
 The air-bridged harbor that twin cities
 frame.
 "Keep, ancient lands, your storied pomp!"
 cries she
 With silent lips. "Give me your tired,
 your poor,
 Your huddled masses yearning to breathe
 free,
 The wretched refuse of your teeming
 shore.
 Send these, the homeless, the tempest-tost
 to me.
 I lift my lamp beside the golden door!"

of the wit of Duesseldorf. Her remarkable translation of the first act of Goethe's "Faust"—she boldly transposed the original doggerels into Elizabethan iambics—cause us to regret that she did not translate the whole work. To the Anglo-Saxon world she made available several Italian poets, as well as the great Jewish singers of medieval Spain, including Ibn Gabirol and Judah Halevi. It has been said that if the translator is a good poet he substitutes his verse for that of the original, whereas, if he is a bad

one, he gives us bad verse. But Miss Lazarus' translations are perfect, *belle et fidele*.

Then there is her poetic drama, the "Dance to Death," written in the late seventies. The scene is laid in the town of Nordhausen, in medieval Germany. Young Prince William of Thuringia vainly seeks to shield the local Jews since he is in love with the daughter of the Jewish elder, Suesskind von Orb. This plot is trite, but the drama contains several excellent long speeches made by Suesskind, who first appeals to his Christian fellow-townsmen and then, when the pogrom seems inevitable, urges his co-religionists to die in dignity "as warriors of the Lord."

Was it a deep Jewish consciousness, a strong awareness of Jewish suffering that permitted the young poetess to top all her previous accomplishments with this verse play? Although Emma, in her earlier years, had not completely eschewed Jewish topics (see, for instance, "In the Jewish Synagogue at Newport"), she was, by her own admission, devoid of both religious and national fervor. Mr. Jacob hints that she managed to offer such a convincing portrait of the noble old Jew, Suesskind von Orb, chiefly because there she had a chance of giving us "an idealized version of her father." She let several years pass before she handed the manuscript of the "Dance to Death" to the printer—and the reason is significant.

In the summer of 1881 the first boatload of wretched Jewish refugees from Tsarist oppression reached New York. Emma, who a few months earlier innocently deplored the assassination of Tsar Alexander II, the "poor old man," went to meet the refugees on Ward's Island as a member of the reception committee. The intellectual and emotional changes she now underwent can be compared to those of the young Theodor Herzl when, as a Paris correspondent of a Viennese daily, he heard Alfred Dreyfus shout, "I am innocent!" Emma arrived as a society lady, and as a Sephardi, who understood that those Ashkenazi brethren were a lower, if pitiable, breed. To her surprise she found in the sheds of the island "men of brilliant talents and accomplishments—the graduates of Russian universities, scholars of Greek as well as Hebrew, and familiar with all the principal European tongues—engaged in menial

drudgery and burning with zeal in the cause of their wretched coreligionists."

There is an element of snobbery even in this statement but in any event, a vital change had come into Emma's life and it would no longer be aimless. Some time earlier she had, in one of her rare moments of ruthless self-examination, complained to a friend, the critic and editor, Edmund C. Stedman, that she had "accomplished nothing to stir, nothing to awaken, to teach or to suggest, nothing that the world would not equally well do without." Virtually overnight this *l'art pour l'art* poet became a modern Deborah, a fighting journalist. When, in "The Century Magazine" (which often had published Emma's beautifully chiselled verses) a Madame Ragozin defended the Russian pogroms "from the Russian point of view," Emma counterattacked with vigor, and with the skill of a trained pamphleteer. And when, in the land of the pogroms, Leo Pinsker published his "Auto-Emancipation," this little bourgeois lady was among the few to congratulate the seer on his Zionist concepts. In a most readable series of "Epistles to the Hebrews" she formulated her ideas about the Jewish people, asserting, in an era of assimilation and mimicry, that it was unworthy of the Jews to obliterate their traditions, to efface their identity: "Fancy a self-respecting American, Englishman, Frenchman, etc., endeavoring to impose upon his neighbors the idea that he belongs to a race other than his own! . . . I shall endeavor to impress upon my readers the urgent necessity for reform along the whole line of Jewish thought and Jewish life, and for a deepening and quickening of the sources of Jewish enthusiasm."

She engaged in numerous practical activities to alleviate the plight of the newcomers, to rehabilitate them in the New World. Yet she realized that it was not sufficient to open the gates of America to those refugees who wanted to be free in a free country. They ought to be free "to love the law that Moses brought, To sing the songs of David, and to think the thoughts Gabirol to Spinoza taught, Freedom to dig the common earth, to drink the universal air . . ." as she would express herself, poetically and clearly, in one of her stirring "Songs of a Semite."

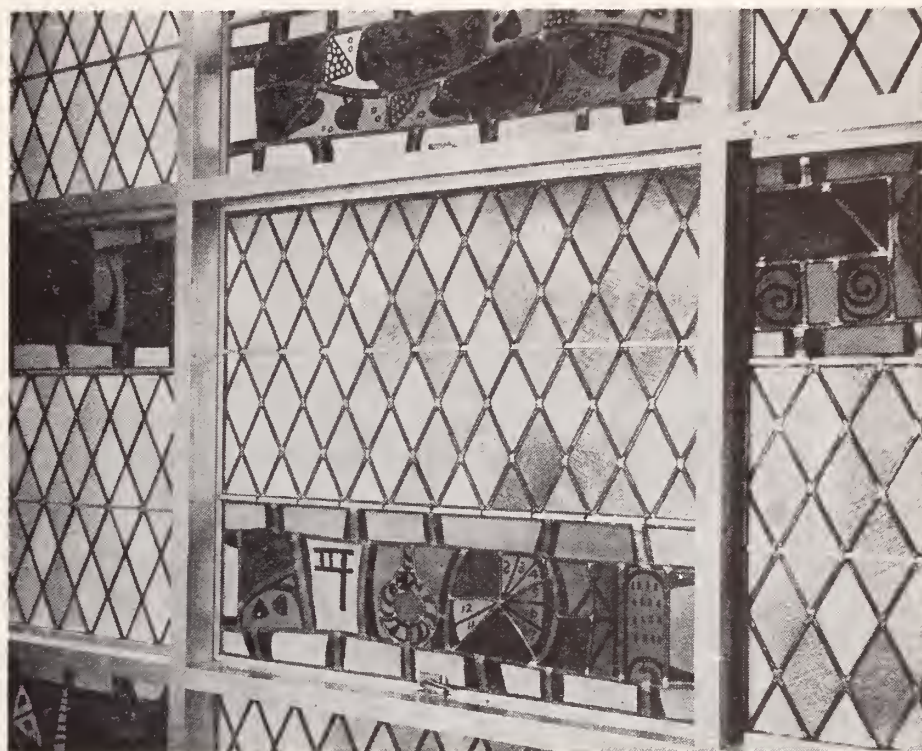
Having left her ivory tower, she attacked all kinds of infringements of the

individual's rights, including the establishment of "restricted" summer resorts, and the quota system in colleges. Were she living today, this unobtrusive, sensitive society girl would, in all likelihood, be called subversive, for in her last years she uttered such "radical" thoughts as the following: "The Jew (I say it proudly rather than deprecatingly) is a born rebel.

He is endowed with a shrewd, logical mind, in order that he may examine and protest; with a stout and fervent heart, in order that the instinct of liberty may grow into a consuming passion, whereby, if need be, all other impelling motives shall be swallowed up." This daughter of an industrialist proudly traced "the

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TRIBUTE IN STAINED GLASS



THE Park Avenue Synagogue recently erected a tribute to its famed Rabbi, the late Dr. Milton Steinberg, in the form of a memorial house which is being used to provide more and better educational facilities needed by the congregation. The Milton Steinberg Memorial is next door to the synagogue, at 50 East 87th Street. It is distinguished by a unique stained-glass window which forms the entire facade of the structure, from the top of the entrance doors to the roof, and across the full width. There are 91 separate windows in the facade, designed by Adolph Gottlieb. The larger part of each window contains many diamond-shaped panes, but at the bottom of each is a stained-glass "pictograph," as the artist calls it, representing Jewish rituals, customs and history.

Mr. Gottlieb designed 21 of these pic-

tographs, and they are repeated throughout the facade. The total height of the facade is 55 feet and the width 30 feet. Since the facade is also a wall, the effect from inside is colorful and extremely decorative, while viewing the wall from the outside is both an esthetic and startling experience.

So interesting and unusual is this Memorial that the U. S. State Department photographed it and has sent the collection of pictures, with descriptive notes, to 77 countries where we have Information centers. They are being displayed there to demonstrate a fine example of synagogue and educational structure in America. The illustration above is reproduced from one of these photographs and shows the stained-glass panel derived from Purim symbols.

The following is an address delivered some time ago at the Jewish Theological Seminary by Dr. I. I. Rabi, who was recently appointed the American Representative to the United Nations "Advisory Committee For Conference on Peaceful Uses of Atomic Energy." Dr. Rabi, a Nobel Prize Winner, is a professor of Physics at Columbia University. His address is particularly pertinent at this time.

THE last time I had to make a public address on an occasion of significance to Jewish life was at my Bar Mitzvah party. I then explained to my puzzled elders how an electric light bulb was put together and what made it shine. Although I felt that the topic was not traditional and perhaps even inappropriate, I nevertheless understood it better than the Haftorah I had read at the synagogue earlier in the day.

This afternoon almost thirty-six years later I will continue and say what I left unsaid in my earlier attempt. Instead of speaking to my elders, I now address myself to my juniors. Instead of speaking with the eagerness of new discovery, I now speak with the conviction and reserve of experience.

My topic is Science and Man, not Science and Humanity, which is too large and too small a subject, and in any event dismal and inappropriate for this happy occasion. I shall not tell you about the atomic bomb and whether it will destroy us or bring us a new paradise of even more extreme mechanization. Rather than the material side of the application of scientific discovery, I want to stress the intellectual, esthetic, and moral, and even spiritual significance of scientific thought and experiment.

Modern science, as distinguished from the science of the ancients, is based on the most difficult of all human attitudes, humility. Not for the scientist is the attitude of arrogantly constructing a closed system of the world, of the moral, religious, or even the natural world. The scientific conception may be bold, but it is tentative and diffidently put. This scientific attitude is not the result of original grace but has been learned in the school of intellectual hard knocks over a period of more than twenty-five centuries.

Many a principle or system of natural

A Statement of Faith by A Man Who is Helping to Carry Out President Eisenhower's "Atoms For Peace Plan"

SCIENCE AND MAN

By DR. I. I. RABI

law, brilliantly and broadly conceived and pursued to its last exact detail, has perished. They have perished, not through any flaw in the reasoning or meanness of conception, not through a change in scientific fashion, or through persecution by hostile enemies of other scientific faith. They have perished because they have not stood up to the test of experiment.

Newton's laws of motion and the sublime concept of universal gravitation which govern and accurately predict the motions of the planets and replace the celestial spheres of the ancients with the nobler concept of the stars in their courses, had to be put aside for the more profound theory of general relativity and for quantum mechanics.

I will not go into details. At Columbia

it takes about two years to put these ideas across to graduate students, but I wish to take one example that illustrates what we call scientific progress. Let us consider the Law of Universal Gravitation as stated by Newton almost three hundred years ago. This Law states that two bodies will attract one another by a force which is inversely proportional to the square of the distance between them and proportional to the product of their masses. How does one explain such a law, how can two bodies attract one another when there is nothing in between? Such a concept is certainly entirely beyond ordinary human experience. If one wants to bring two bodies together in ordinary experience, one



Dr. Rabi, U. S. A. Representative of the United Nations "Advisory Committee for Conference on Peaceful Uses of Atomic Energy," shakes hands with the Soviet Union Representative, Dimitri V. Skokeltzin, at a meeting in a U.N. chamber. Between them is the United Kingdom Representative, Dr. J. V. Dunworth.

pushes, pulls, or throws them together. How can attraction exist in empty space? How do you explain Universal Gravitation? What causes it?

The answer is, of course, that it is not one of the things one explains, because it is too fundamental, too elementary. Other phenomena are explained in terms of Universal Gravitation and not the other way around. One gets used to it, but one does not explain it. Universal Gravitation is a marvel of nature; we admire the originality and creativeness of nature which endowed matter with such a property. It was beyond human foresight to have imagined it without first observing it in nature, but within the bounds of human understanding to study it and enjoy it in all detail. It is within the bounds of human understanding to use this law to predict the motions of the planets and even the stars in their courses. So successful were these laws in enabling us to order, understand, and predict phenomena that they were taken as a model for other forms of understanding. Some took them to their hearts with love and faith and called themselves materialists. Others look upon them with a kind of horror and fascination because they seemed to imply a mechanical universe and to impair the dignity of man and the human spirit.

Now the idea of Universal Gravitation is gone and is replaced by Einstein's Relativity of the Curvature of space and time. It is a notion which is as foreign to us as action at a distance was to Newton's contemporaries, but in a few generations it will be as familiar to the man in the street as Newton's laws are now. High School students will accept it as uncritically and pass examinations with high grades.

In the evolution of scientific thought and knowledge of nature, the first lesson is that of humility. Great as is the power of the intellect, it cannot grasp and understand the natural world at one stroke. We learn by observation, and even the most profound synthesis must be checked at every point by experiment, that is, by referring it back to nature only to find ultimately that it is inadequate. Our inventiveness and imagination will never serve to cover all of nature, because it will turn out to be as infinitely subtle and profound. The difficulties are not those of complexity but of originality beyond our power to foresee until it is actually

presented to us by observation and experiment.

These lessons in humility must certainly carry over to other fields of human activity. The scientist has learned not to be skeptical of his ideas and principles but to be aware that they will have a limited validity and scope and to expect them to change as he learns more. The attitude is even more positive in that he wishes to learn more in order to see what new, fascinating form his ideas and principles will be forced. The scientist cannot be an agnostic in science. He has to work with the ideas and principles which are available to him, because he has no others in his quest for greater knowledge.

I have presented to you the scientist's

picture of himself. In doing so I am afraid I have left out all the color and emotion which attend the scientific life, the turmoil and excitement of discovery. The pangs of creation, the bitter disappointment of finding a wonderful idea which does not happen to be the way of nature.

Particularly in this atomic age the picture which I have given of the scientist is certainly not the silhouette in which he figures in the newspapers. Twenty-five years ago Einstein was revered as the man who had broadened our view of the world and given us an understanding of space and time. Today he is probably better known as one of the authors of the atomic

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A BIBLICAL MAP OF AMERICA



DR. MOSHE DAVIS, Provost of the Jewish Theological Seminary of America, together with Mrs. Lottie Davis, have carried out a novel idea in fashioning a beautiful map of America depicting the cities that bear Biblical names. It not only gives the names, but also the Biblical quotation that marks the significance of the name. It was a work that required much scholarship and artistic skill, and shows the influence of the Bible in the making of America "The Land of Our Fathers." In many instances the authors give the historic explanation for the choice of the Biblical name.

As the authors note in the "guide" which accompanies the map, "If one's

child was to be called by a Biblical name, why not one's town and city? Thus began to appear along America's expanding frontiers hundreds of place names of Biblical origin."

Colorful illustrations by the well-known artist, Charles Harper, add still further to the artistic merit of the map. It makes a fine wall decoration and both adults and children will be fascinated by it. The map is published by the Associated American Artists Galleries, 711 Fifth Avenue, New York, and can also be purchased at all the leading Jewish book firms.

I. H. L.

NEWS OF THE CENTER

Rabbi Lewittes to Preach At Late Services Friday

Rabbi Mordecai H. Lewittes, Rabbi in charge of our Hebrew School, will preach at the Late Lecture Services this Friday night, February 25th, at 8:30 o'clock. His subject will be "A Message for Brotherhood Week." This sermon is on the occasion of Brotherhood Week which is celebrated from February 12th through February 22nd, at which time all Americans are called upon to recognize the basic principles of Brotherhood which are the foundation of our democratic way of life.

Cantor Sauler will lead in the congregational singing and render a vocal selection. All members, their families and friends are cordially invited to attend.

Advance Notice

Next Friday, March 4th, at our Late Friday Night Lecture Services, we shall be privileged to have Rabbi Max Schenk of Temple Shaari Zedek as our guest preacher.

Zionist Activities at Center

The Zionist District No. 14 has taken the Broadway show "Plain and Fancy" on behalf of the Zionist Fund and Youth Commission for the performance of Thursday evening, April 28th. Tickets are moderately priced and may be obtained at once from Mr. Sam Palley, Chairman; Abe Meltzer, Co-chairman, or Anne Seidenstein, Secretary, at the Z.O.A. office at the Center.

The District is planning to honor Mr. Leo Kaufmann at a Purim Party to be held at the Center on Thursday evening, March 10th, an annual function for the aid of the United Jewish Appeal. All members of the Center who are also members of the Zionist Organization of America are cordially invited to attend.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of the following donations:

Mr. and Mrs. Irving Halperin for Prayer Books in honor of their son's Bar Mitzvah; Mr. and Mrs. David Gold for books in our library in honor of their son's first birthday.

LEVINTHAL LECTURESHIP FUND DINNER INSPIRING SUCCESS

THIS year's annual dinner in behalf of the Jewish Theological Seminary, held on Monday evening, February 7th, at the Center, proved to be another milestone in Center history. A capacity audience came to pay tribute to the honored guest, our beloved Rabbi, Dr. Israel H. Levinthal, on the occasion of the establishment in his name of an Endowed Lectureship in Homiletics at the Seminary, in commemoration of his thirty-fifth anniversary as the Center's spiritual leader.

Mr. Max Herzfeld, chairman of the campaign to raise the Lectureship fund, extended a hearty welcome to all and paid warm tribute to his co-chairmen, Messrs. Harry Blickstein, Reuben Frieman, Julius Kushner, Harry Leventhal, Frank Schaeffer and David Spiegel, for their part in making the evening so successful. Dr. Moses Spatt, Center president, extended greetings in behalf of the Center's Board of Trustees and thanked Rabbi Benjamin Kreitman for originating and implementing the Lectureship project. Dr. Levinthal spoke inspiringly of his many years of association with the Jewish Theological Seminary and the important role of that Institution in the American Jewish community. He compared it and its role with the great Jewish scholar and leader of the middle ages, Moses Maimonides, whose 750th Yahrzeit is being celebrated this year. Maimonides, the greatest codifier of Jewish Law and the most prominent philosopher and physician of his time, found it necessary to publish his famous "More Nebuchim," The Guide for the Perplexed, in order to resolve the many doubts concerning the Jewish faith which were caused by the then popular philosophic and scientific speculations.

The Jewish Theological Seminary, through its founders and its outstanding scholars, has become the "More Nebuchim" of modern American Jewry, the leader and the guide for the perplexed Jewish masses. Dr. Levinthal expressed his appreciation and gratitude to all who participated in the efforts to establish the Lectureship.

Following Dr. Levinthal's address, Judge A. David Benjamin outlined the rabbi's role in the growth and development of the Brooklyn Jewish Center and the great influence of his leadership and teachings on the Seminary and on Conservative Judaism throughout the land.

The guest speaker of the evening and representative of the Seminary was Dr. Abraham S. Halkin, professor of history at the Seminary and a well known Hebrew Scholar. Dr. Halkin emphasized the urgent need of intellectualism and learning in the selection of community leadership. He paid tribute to Dr. Levinthal for his great achievements in behalf of the Center, his community and the Jewish People as a whole.

A special illuminated scroll, containing the names of all participants in the dinner and certifying the establishment of the Lectureship Fund, was presented to Dr. Levinthal by Dr. Benjamin Kreitman.

Others participating in the evening's program were Rabbi Benjamin Kreitman, who gave the invocation, Rabbi Mordecai H. Lewittes, who pronounced the benediction, and Cantor William Sauler, who led in the singing of the Grace.

According to reports by the campaign committee, the financial results of the dinner were gratifying. The goal set by the committee, however, is far from reached. All members are urged to remit their checks and pledges if they have not already done so. Checks are to be made payable to the Jewish Theological Seminary of America.

We are certain that all members and all those who are privileged to know Rabbi Levinthal and his work will want to participate in this great tribute to the man we all honor, love and cherish.

Congratulations

Heartiest congratulations and best wishes are extended to Rabbi Manuel Saltzman, our former Associate Rabbi and Mrs. Saltzman of 680 West End Avenue, New York, on the birth of a daughter, Ruth Sharon, on February 13th.

YOUNG FOLKS LEAGUE NEWS

IT IS our pleasure to report that at the recent Young People's League Convention, held in Washington, D. C., over the weekend of Washington's Birthday, our Honorary President, Harold Kalb, was elected President of the National Organization of the Young People's League of the United Synagogue of America.

This is the first time in the history of the YPL that any one Jewish Center has produced two national Presidents. A former President of the Young Folks League, Mr. Irvin Rubin, also attained this high office.

The leadership which Harold has supplied on every level of YPL activity, in addition to his wide experience in Jewish community life, endow him with particular qualification for this office, and we know that the organization will flourish and grow under his guidance.

We congratulate him on his election and know that his achievements will reflect great honor on our own organization.

Another former YFL President, Mr. Morris Hecht, was honored at a brunch which was held on Sunday morning, February 13, arranged by our Host and Hostess Committee. Members and former active members of our group who have since married, as well as friends of our guest of honor, were invited.

A warm and friendly spirit prevailed, and all present expressed a desire to attend more such brunches. Many of our newer members also had the opportunity to learn of the growth of former members and discover the chain of development of a productive member of our community.

The time for elections of our Officers and Executive Board of our group is rapidly approaching. Our Nominating Committee has already held its first meeting in which a tentative slate of Officers and Members of the Executive Board was prepared. The Committee is composed of a member of the Board of Trustees, a member of the Board of Governors, Rabbi Kreitman, three members of our Executive Board and three members of the general membership selected by the President of our group.

The second meeting of this Committee will be an open one at which our mem-

bers can recommend either themselves or some other member of our group for any office. We suggest that you listen carefully for all announcements of the coming election and avail yourself of all rights that you have as a member.

This year we shall hold our annual Cotillion on the evening of Saturday, May 7, and for the first time it will be held jointly with the Young Married Group of our Center, which numbers among its members many of our former members.

The committee for the Cotillion now consists of Dave Yawitz, Al Glickman and Grace Tyger, co-chairmen, and Eleanor Rubin, associate chairman, all representing our group, and William Brief and Elmer Riffman, representing the Young Married Group.

Since this is the highlight social affair of our season, every member should attend.

Schedule of Coming Meetings

Wednesday, March 2 — Continuation of Center Forum series. Abraham Heschel will be guest lecturer.

Wednesday, March 9 — Purim Festival Program.

Wednesday, March 16—UJA night.

Wednesday, March 23—Dramatic group will present the one-act play, "Write Me A Love Scene."

Wednesday, March 30 — Production of "Song of Songs."

All of these programs will be followed by refreshments and dancing. Admission upon presentation of membership card only.

Special Events

Sunday, February 27, 8 p.m. — Young Folks League. Ice Skating Party, Flushing Meadows Ice Skating Rink.

Monday, March 7—Purim Service.

Every Sunday at 2 p.m. — Bowling at Kings Recreational Center, Clarkson and New York Avenues, Brooklyn.

Every Friday night—Young Folks League. Oneg Shabbat at the Center following late Friday Night Service. Members and their friends are invited.

Tuesdays, on March 1-15-29—Arts and Crafts Interest Group.

Tuesday, March 22—Bridge and Scrabble Interest Group.

MICHAEL J. ROSENFELD,
President.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, MISS LILLIAN: Res.: 1453 Prospect Pl.; *Proposed by* Michael J. Rosenfeld, Harold Kalb.

DICKMAN, BERNARD G.: Single; Res.: 1625 Prospect Pl.; Student, R.C.A. Institute.

FASS, DAVID: Married; Res.: 256 Herzl St.; Bus.: Mgr., Metal Mfg., 490 Johnson St.; *Proposed by* Solomon Raphael, Theodore Herman.

GOODMAN, JOSEPH: Married; 377 Eastern Pkwy.; Bus.: Supervisor, Adult Educ., Brooklyn College; *Proposed by* Harold W. Hammer.

HARRIS, LEONARD L.: Res.: 3968 Bedford Ave.; Bus.: Insurance, 50 Court St.; *Proposed by* Frank F. Rose.

KAPLAN, PHILIP: Married; Res.: 139 Schenectady Ave.; Bus.: Pharmacist.

KOTCHER, EZRA: Married; Res.: 1902 Avenue L; Bus.: Executive, Ferndale Farms, 279 Liberty Ave.; *Proposed by* Frank F. Rose.

LEEDS, MISS KITTY: Res.: 1678 Union St.; *Proposed by* Harriet Hershon, Eileen Levine.

LEIBER, MISS SARAH: Res.: 1647 Lincoln Pl.; *Proposed by* Aaron A. Berman.

MARKS, MISS KAY: Res.: 951 E. 29th St.

SAUNDERS, ROBERT: Married; Res.: 811 Cortelyou Rd.; Bus.: Milk, 1624 Centre St.; *Proposed by* Frank F. Rose.

SCHUTZ, JACOB: Married; Res.: 36 Kenilworth Pl.; Bus.: Attorney, 60 Wall St.; *Proposed by* Frank F. Rose.

SCHWARTZ, MISS RELLE: Res.: 1571 E. 8th St.

SIEGEL, MISS ROSELLE: Res.: 752 Nostrand Ave.; *Proposed by* Dr. Jacob Halperin, Dr. Reuben Finkelstein.

STEINSALTZ, MISS JEANNETTE: Res.: 75 E. 95th St.; *Proposed by* Marna Spero.

WEST, SAMUEL: Married; Res.: 1458 E. 14th St.; Bus.: Salesman, Artex-Green Corp., 792 Schenectady Ave.; *Proposed by* Harry Munzer.

WOLFMAN, PHILIP: Married; Res.: 240 Crown St.; Bus.: Comptroller, 655 Madison Ave.; *Proposed by* Robert Fox.

(Continued on page 26)

THE JUNIOR LEAGUES

THE Junior Leagues have completed their annual reorganization and, headed by newly elected officers and committee heads, are continuing their interesting series of meetings and activities. During the past month, Junior League B devoted a meeting to a discussion of the weaknesses of the United Nations in preserving world peace. The meeting notice was in the form of a subpoena, and the members were asked to sit as the jury in the "legal" proceedings.

The following week, both Junior Leagues merged for a session of folk singing and dancing. It was a most relaxing and enjoyable experience for those who attended.

With the Purim observance just around the corner, the Junior Leagues are embarking on ambitious and novel programs

that will prove of interest and value to their membership.

The Youth Activities Committee owes a debt of gratitude to our Junior Leaguers for their splendid cooperation in the recent U.S.Y. Kinus. They willingly gave of their time all weekend in assisting the youngsters with their program in many ways.

Our Junior Leagues were well represented at last week's national convention of the Young People's League of the United Synagogue of America in Washington, D. C.

All teen-age college folk are cordially invited to apply for membership in our Junior Leagues. Meetings are held on alternate Thursday evenings, with interest groups convening on non-meeting nights.

SATURDAY NIGHT CLUBS

THIS month we single out for special mention one of our younger boys' clubs, the Maccabees. They felt a need to bring themselves closer to the Synagogue, and selected a logical approach to the fulfillment of their desire. One Sabbath morning the entire club, together with its leader, Daniel Pressner, attended our Junior Congregation. They sat in a special section and participated fully in the service. Afterward a Kiddush was served in their honor.

This episode illustrates the positive approach to Jewish life which we are fostering in the Youth Activities Department. The master club program stresses Jewish values, and calls for particular emphasis upon the Synagogue, the Torah, the Sabbath and the Jewish Festivals.

A further manifestation of this attitude was the U.S.Y. weekend Kinus (get-together) which was held at our Center on February 4-6. Joining our own club membership were over 100 teen-agers from other U.S.Y. groups throughout the city. Home hospitality, where needed, was generously provided by Sisterhood, P.T.A. and members of our sister congregation, Temple Petach Tikvah.

The 250 participants spent an eventful weekend that they will long remember.

The Kinus opened with a beautiful service on Friday evening, at which Dr. Kreitman delivered an inspiring sermon. Then followed a spirited Oneg Shabbat featuring Hebrew song and dance.

The Junior Congregation catered to a standing-room-only Sabbath service the following morning. Rabbi Lewittes spoke on "Youth and the Family." At luncheon which was served at the Center, Dr. Israel H. Levinthal addressed the youngsters, and panel discussions were held on the various aspects of Jewish life in America. The searching question throughout was: "Can we build a creative Jewish community life in America?"

The evening event was a semi-formal dance, preceded by an impressive Havdalah ceremony. Refreshments were plentiful, and a live band provided the rhythms.

The Sunday morning breakfast at the Center, the following Shacharith services, provided the setting for a symposium on the role of youth in American Jewish communal life.

It is with record high spirits and keen anticipation that our club membership looks forward to the Purim observance, centering around a colorful carnival, and the Passover holiday, which will feature gay Third Seders.

A CORRECTION

Following is a welcome letter received from Irvin I. Rubin.

May I bring to your attention an obvious error in your November 1954 *Review*.

On page 19, in the article "The Next Ten Years," you state that "the Junior Congregation, founded just ten years ago . . ." The assumption would be that the Junior Congregation was founded either in 1944 or 1934. Both dates would be erroneous. One of the first things that the founding members of the Center did was to establish a Junior Congregation, not only for its school children but for the community at large. I can remember being a member in the late 1920's and was privileged to be its president during the middle 1930's.

The vision of those early Center members has resulted in the phenomenal growth of the Junior Congregation movement throughout this country and Canada, as well as supplying a rich and valuable experience to the hundreds of young men and women who have "graduated" from our Center's Junior Congregation.

Sabbath Services

Friday evening services at 5:30 p.m.

Kindling of Candles 5:21 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah — "Terumah" Exodus 25.1-27.19 Haphtorah Reading: Prophets, Kings 5.26-6.13.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will be held at 4:00 p.m.

The lecture in Yiddish will be given by Rabbi Gerson Abelson at 5:00 p.m.

Minha services at 5:30 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 5:30 p.m.

Condolence to Fellow Congregation

The Brooklyn Jewish Center, through its President, Dr. Moses Spatt, extends most heartfelt condolences to the East Midwood Jewish Center, on the sudden demise recently of their Executive Director, Mr. Robert Gaby. Our sympathy is also extended to the bereaved widow and family.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

In this year of the Tercentenary we Americans of the Jewish faith have a justifiable sense of gratitude and pride—gratitude for living in a democratic country, and pride in our contributions to its growth and development. But, as our thoughts turn to the observance of Brotherhood Week, occurring in February, we come to the realization that Democracy and Brotherhood rest on the same great foundation, Freedom. And Freedom, in turn, draws its strength from diversity—diversity of opinion, of faith, of race, of culture.

Let us then strive to enhance the spirit of Brotherhood by fostering good human relations in our own community and throughout the country. Then, and then only, will true Brotherhood, with its noble concept of peace and good will to mankind, prevail.

*"Behold, how good and how pleasant it is
When brethren dwell together
in unity."*

BEATRICE SCHAEFFER,
President.

General Meeting

Our January 24 meeting was particularly designed to explain the importance to all Jewry, conservative and reform alike, of the Jewish Theological Seminary. After a brief mention of the approaching Tu B'Shvat holiday in her cordial greeting, our President, Mrs. Frank Schaeffer, presented the chairman of the afternoon, our charming Vice-President and Chai Club Chairman, Mrs. Benjamin Markowe. "And The Bush Was Not Consumed," the inspiring and absorbing film which has been seen by thousands on 120 television stations, was shown and we appreciated the detailed cinematic portrayal of the life of a student within the environs of the majestic Seminary on Morningside Heights. There were scenes of glorious graduations in which famous individuals, Jews and non-Jews, were honored with degrees, a most

enlightening interview with Dr. Louis Finkelstein, President of the Seminary, and nostalgic poses of the late Professors Louis Ginsberg and Alexander Marx in their natural settings, the Seminary Library. We were deeply stirred by the effective dramatization of the four years' sojourn in the realm of religion and spiritual education of a youth who emerges with glory, honor and dignity as the rabbinical leader of his people.

With almost her very first words we were introduced to the effervescent sparkling personality of our guest speaker, Mrs. H. Herbert Rossman, National Women's League Vice-President. Noting the coincidence of the title of the film presented, "And the Bush Was Not Consumed," and the fact that this chapter in the Bible was read on the preceding Sabbath, she commented on our three hundred years of American citizenship and its blessings, asking, "How strong will be our link to future generations and what will we leave to posterity?" With delightful anecdotes and bits of philosophic humor, she made clear her point, that Torah is our life and we must nurture it to perpetuate it. Quoting Dr. Abram Sacher, who said, "Man is an omnibus on which all his ancestors travel," she said that the history of the fourth century of Jewish life here in America is being written and its annals depend upon the contributions we shall make. The program, devoted so zealously to Torah and its advancement, accomplished its aim; we were truly moved, and we shall hear the voice of Torah.

Cheer Fund Contributions

In memory of Marcia, Irving Perlin's sister: Mrs. Sarah Klinghoffer; in memory of Ruth Zirn: Mrs. Beatrice Schaeffer; in memory of two dear friends: Mrs. Rhea Zimmerman; in memory of Mrs. Meyer Rosen's sister: Mrs. Sarah Klinghoffer; in honor of son's engagement: Mrs. Anna Schorr; in honor of son's marriage: Dr. and Mrs. Chas. Windwer.

Israel Bonds "Chen" Award

We are proud to announce that Anne

Weissberg, our Chairman for Israel Bonds, received the honored award of a "Chen" pin as a Guardian of Israel, in recognition of her recent sale of over \$2500 worth of Israel Bonds. Keep on purchasing them, Israel needs your money—it is merely a loan plus interest paid you for your kindness. Earn your "Chen" award!

Joseph Goldberg Memorial Forest

Tu B'Shvat, the holiday for planting trees, reminds us that we have a rendezvous with Israel in the permanent epitaph to our late beloved Administrative Director, Joseph Goldberg. The Memorial Forest will grow only so fast as you buy trees, so do remember and call the Center Desk, or Sarah Klinghoffer, SL 6-8252, when you wish to mark some event in this noble manner.

Junior Congregations Kiddush

Celebrate a *simcha* by sponsoring a Kiddush to our Junior Congregations. Your joy will be all the greater when you share it with our youngsters at prayer. Arrange for a date with our Kiddush Chairman, Mrs. Fanny Buchman, PRes. 4-3334.

Torah and "Chai" Luncheons

Chairman for "Chai," Mollie Markowe, says there is still time to make your reservation for the Chai Luncheon to be held on Monday, February 28, at the East Midwood Jewish Center. A gala, festive program has been planned—the goal is up to you. Call PRes. 2-1287. \$18, the equivalent of "Chai," admits you to this luncheon, and you and a non-affiliated guest to our own Torah Luncheon—all three for the price of one!

Our own Torah Fund Luncheon, with the indefatigable Edith Sauler as Chairman, to be held on Wednesday, March 16, is rapidly filling its quota, and all members are urged to make immediate reservations if they wish to be with us on that memorable occasion. The price, \$6.11 per person; the cause, aid for the varied program of the Jewish Theological Seminary; the collation, all the good things you like to eat; and the program—music, drama *plus* Torah. All these virtues make your presence at our Torah Luncheon imperative and a MUST! So call Mrs. Sauler, PR. 8-0416, NOW, won't you?

UJA Drive is On!

Sisterhood women will please work on their lists, contacting prospects and se-

curing contributions for the 1955 UJA campaign. Chairman for Sisterhood, Mrs. Fred (Rea) Zimmerman and Special Gifts Chairman Mrs. Lawrence (Mollie) Meyer look for a banner year, with your co-operation. So, GET BUSY, ladies!

Glamorous Weekend

Meet us at the Laurel-in-the-Pines in Lakewood from Friday, March 4th, to Sunday, March 6th, when Sisterhood members and their families will enjoy a program-play-packed week-end. Rates are nominal. See our brochure at the Center desk, or call Mrs. Carl A. Kahn, SL 6-4088, or Harold M. Brown, BU 2-5822. A few reservations are still available. Join us, won't you?

Sisterhood Service

All members of our congregation and their friends are cordially invited to be present on Friday evening, March 11, when our Sisterhood will conduct the services. An inspiring topic, "Three Pillars of Judaism — Torah, Avodah, G'milles Chesed," has been selected, and the panelists participating will be the Mesdames Edward Baker, Harold Berlowitz and Irving (Sylvia) Horowitz. Our women will take part in the responsive reading. An Oneg Shabbat tendered to the entire congregation will follow. Mrs. Sarah Epstein will act as moderator for the panel.

Women in the News

A *Yasher Koach* and congratulations to the following:

Dora Brenner, upon her re-election as President of the Brooklyn Hebrew Home and Hospital for the Aged.

Sarah Epstein, for an address delivered, on behalf of Women's League, at the Prospect Park Jewish Center.

Ruth Greenberg, upon her re-election as President of the Women's Auxiliary of Beth-El Hospital.

Mildred Levine, en tour through Israel, under auspices of Hadassah. Bon voyage and safe return.

Mollie Markowe, newly elected to the Board of Governors of our Center.

Calendar of Events

Mon., Feb. 28—"Chai" Luncheon, East Midwood Jewish Center, Brooklyn Women's League.

Fri.-Sun., Mar. 4-6 — Sisterhood Weekend, Laurel-In-The-Pines, Lakewood, N. J.

Fri., Mar. 11—Sisterhood conducts Fri-

day Evening Services. Mrs. Sarah Epstein, chairman.

Mon., Mar. 14 — Sisterhood Executive Board meeting. 8:15 p.m.

Wed., Mar. 16 — 19th Annual Torah

Fund Luncheon. See "ad." Mrs. Edith Sauler, chairman.

Mon., Mar. 28—Interesting Passover program. Watch for further details. 12:45 p.m.

YOUNG MARRIED GROUP

DURING the past month the Young Married Group joined twice with the lecture series being sponsored by the Center Zionist groups. The evening spent with the Zionist Choral Society was particularly enjoyable, and those of our group who attended met after the programs for our own members. On February 23 the group sponsored a lecture having as its subject the history of the world-wide operations of the Margaret Sanger Institutes. We were fortunate in having as our lecturer the executive director of the New York society.

Our meeting of March 8 will honor Jewish Music Month, and a well-rounded program is being planned for that evening. Please be with us. On March 22, we shall have the pleasure of listening to Mr. Harry Blickstein, Secretary of the Center, well-known educator and humor-

ist. Mr. Blickstein will present his own unique evening of Jewish humor. Please make every effort to attend this meeting.

The Young Married Group joins with other arms of the Center on Monday evening, March 7, for the reading of the Purim Megillah, and for the following Center Purim festival. This late Megillah reading is now an established practice for all the younger groups at the Center.

During the past weeks the YMG cooperated with the drive to aid the Levinthal Lectureship Campaign and General Maintenance drive for the Jewish Theological Seminary of America. We are proud to support this movement to perpetuate the name of Dr. Levinthal in American Jewish life. We urge all of our members to support this drive with their usual generosity.

DAVID M. GOLD.

THE CENTER ACADEMY

STUDENT Council and the faculty of the Academy announced that they are planting a garden in Israel in honor of Dr. Israel H. Levinthal, in honor of the 35th anniversary of his spiritual leadership in the Center and the 25th anniversary as Adviser of the Academy.

* * *

Dr. Stanley Lesser, noted psychiatrist, addressed the January P.T.A. Meeting of the Center Academy. The February P.T.A. meeting was devoted to the celebration of Jewish Music Month. Cantor William Sauler rendered cantorial selections, Mrs. Ruth Lane, a teacher of our school, offered vocal selections, and Miss Naomi Nathanson led in community singing. Dr. Benjamin Kreitman was the principal speaker.

* * *

A Tu Bishevat assembly was held on Monday, February 7th. The third grade presented a playlet appropriate for the occasion, and an Israeli movie was shown.

* * *

The Committee on the Silver Anniversary reported substantial progress. Let-

ters went out to the parents of the children of the school, to parents of the alumni and to the alumni. The committee anticipates the wholehearted cooperation of everyone and hopes to make the dinner a success.

* * *

The seventh and the eighth grades took a trip around New York and visited various historical places, among which was the Educational Alliance and the Municipal Building.

LAST CALL TO SPEND A GALA WEEK - END

Sponsored by

SISTERHOOD

In conjunction with

Social Committee of the Center

at

LAUREL IN THE PINES
Lakewood, N. J.

Friday, March 4 through
Sunday, March 6

All members invited—for reservations call Mrs. Carl A. Kahn, SL 6-4088 or Harold M. Brown, BU 2-5822.

THE PRESIDENT'S REPORT FOR 1954

By DR. MOSES SPATT

President of the Brooklyn Jewish Center

The following report on the Center was submitted by Dr. Spatt at the annual meeting on January 27, 1955.

LAST year, at the beginning of my first annual report as your president, I said, "1953 was both a successful and trying year; successful as to the scope of our day-to-day activities, which I am glad to report, did increase, in no small measure; a trying year, however, from the point of view of Center finances." There is no better way of summarizing the year 1954 than to repeat this statement and to add that it is even more true now than then.

CENTER FINANCES

Our Center's finances depend, as you know, on three main sources of income—membership dues, catering, and the sale of High Holy Day tickets. Two of these sources, the membership dues and the income from catering, have lessened progressively in the last few years, while our operating expenses increased steadily because of the general increase in costs and the increase in Center activities.

In 1953 we conducted a direct appeal for funds at our kol nidre services and we held a benefit performance at the Metropolitan Opera. These two efforts brought us an additional income of about \$28,000.00 and helped us in avoiding the then expected deficit for that fiscal year. This year, however, we conducted our Kol Nidre Appeal in the Center's traditional manner, by mail only, and no other fund-raising activity was used. Our Kol Nidre Appeal income this year was only \$10,218.00, which is \$8,034.18 less than last year's appeal; and we did not benefit by the \$10,000.00 gained from the opera performance in 1953.

Thus it is obvious that we were not in a position to balance our budget for 1954, and that we are presently faced with an operating deficit of \$27,495.00. This, of course, presents a bleak picture, and I

must appeal earnestly to all our members to make every effort to increase the ranks of our Center membership and to assist us in finding ways and means to create new sources for the sorely needed additional income. We do hope that we will be able, with your wholehearted assistance, to overcome these difficulties so that we may avoid retrenchment in our operations.

In accordance with a decision made at a general meeting of our membership held on October 29, 1953, the Center membership dues were increased as of January 1, 1954. This advance brought the Center only a minimal increase in income because of a drop in membership enrollment and resignations.

MEMBERSHIP

The basic reason for the decrease in our Center membership is that a large number of our members are moving out of our neighborhood. We, who have been residents of this area of Brooklyn for most of our lives, have noted with anxiety the great changes taking place in our locality. It is these changes which result not only in a loss of membership but in a contrasting increase in our Center's activities as well. Our institution has become a community center in the true sense of the word; we are being called upon, in ever-increasing measure, to serve the community at large, and thus we have found that we can no longer confine our activities solely to our membership.

At this time, I should like to mention the earnest efforts made by our Membership Committee, under the able chairmanship of our vice-president, Mr. Frank Schaeffer. His committee conducted a very intensive membership drive in the spring of 1954, which was initiated with an open house for the Jewish neighbors in the Center's vicinity; this drive continued throughout 1954. Another highlight in this campaign for members was a breakfast for prospective members held on December 12th.

While these efforts are highly commendable and necessary, I feel that they are not the sole answer to our membership problems. The only way to sell membership is, in my opinion, by personal contact, and I take this opportunity to urge all members of our Brooklyn Jewish Center to take it upon themselves to enroll at least two new members during the ensuing year. This is the only answer to the great problem of Center membership.

Not all residents moving into the Center's neighborhood are non-Jewish. There are a large number of Jews living here and others moving in, who are good material for Center membership. It's up to us to sell the Center to them. My own personal experience shows that this is not too hard a task. After all, ours is an institution of nation-wide importance; we are leaders in all communal efforts and our activities extend far beyond the walls of our Center. This fact alone is one of the strongest selling points of membership—in addition, of course, to the numerous benefits offered by the Center building itself. I hope, therefore, that the year 1955 will be a fruitful one in terms of enrollment and that our membership will once more go beyond the 2,000 mark.

CENTER ACTIVITIES

In speaking of the many activities conducted by our Center, I shall be very brief, for it would take too much time to go into detail. As I have already pointed out, our activities are increasing from year to year. Our religious services continue to attract large numbers of worshippers, members and non-members alike, and the high standard of these services has brought an excellent reputation to our synagogue. The sermons delivered by our distinguished rabbis, Dr. Levinthal and Dr. Kreitman, and occasionally by Rabbi Lewittes, are noted for their exceptionally high standards, as indicated by the many requests for reprints. Our cantor, Rev. William Sauler, and the choir under the leadership of Sholom Secunda,

greatly enhance our services and are substantially responsible for the fine attendance. The Ritual and Religious Services Committee, under the chairmanship of Mr. Jack Sterman, has devoted much time to maintaining these high standards and the atmosphere of dignity and reverence, in keeping with the Center tradition.

Our educational activities have expanded in great measure during the year 1954. Our Hebrew School continued to make excellent progress this year. We have reached a registration of 414 in the 3-day-a-week department, which is the largest we have had since the inception of our institution. In addition, 265 students study in our 2-day-a-week department and in the Sunday morning classes. Thus a total of 678 students receive religious training in our Hebrew School, which is under the supervision of Rabbi Lewittes.

Especially noteworthy is the growth of our high school department, in which provision has been made for students of high school age through the senior year. Among the high school groups meeting are a senior group, a post bar-mitzvah group, a post-graduate class and a consecration class. In addition, students who joined the Hebrew High School of Greater New York, a branch of which meets in our building, attend three times a day.

Outstanding among the activities sponsored by the Hebrew Education Committee, under the chairmanship of Mr. Julius Kushner, are the junior and children's congregations, which meet for worship each sabbath and holiday. Services are led almost entirely by students under the guidance of our Hebrew School faculty. The choral group and the dramatic group have helped to prepare some of the excellent festive school celebrations that have attracted large audiences.

A successful project carried out by the Hebrew School was the planting in Israel of a grove of a thousand trees in memory of Rabbi Bernard L. Levinthal.

The Parent-Teachers Association, under the chairmanship of Mrs. Sarah Epstein, sponsored a periodic community service and breakfast for the high school students, as well as many other worthwhile activities.

CENTER ACADEMY

The Center Academy has been facing difficulties during the past few years and great credit is due to Mr. Albert Braun, chairman of its Board of Trustees, for continuing its operation under these conditions. The school's high educational standards were maintained, however, under the able direction of Mrs. Anna Lesser, the principal, and Mr. Leo Shpall, the director of its Hebrew Department. Excellent services are rendered to the Academy by the Parent-Teachers Association, of which Mrs. Leonard Sonnenberg is president.

Our Center Lecture Forum sponsored a number of fine lectures for the membership and the community at large during the past year. A new attraction was a series of lectures on "Jewish Life and Thought in the 20th Century," with noted Jewish scholars as guest speakers. This series is sponsored jointly by the Forum Committee, under the chairmanship of Mr. Harry Blickstein, and the Institute of Jewish Studies for Adults, of which Dr. Reuben Finkelstein is chairman.

Our Institute of Jewish Studies for Adults has attracted an unprecedented number of students this year. The course on "Jewish Thought and Practice as reflected in Rabbinic Literature," conducted by Rabbi Kreitman, had to be moved from a classroom into a social room in order to accommodate the many students. The Institute took the initiative in organizing a series of ten lectures on "Issues and Problems of Israel and Zionism," which is co-sponsored by the Brooklyn Zionist Region and the Hadassah Brooklyn Region.

Our Center Library, one of the largest of its kind in this country, celebrated its 20th anniversary about a month ago. It performs a very important service to our schools, to our membership and to our community. The recent anniversary celebration of the Library was a memorable occasion.

Our Center publications, which have been a source of pride to us for many years, are continuing to perform their invaluable services to the membership.

They are the monthly *Brooklyn Jewish Center Review*, the weekly *Bulletin* and the *Center Diary*. The *Review* enjoys a national reputation because of its interesting and stimulating articles and furnishes guidance to other institutions through the accounts of the Center activities it includes. The *Review* is mailed not only to the Center membership, but because of its high literary standards it has been requested by prominent leaders in Jewish communities here and abroad.

Mr. Louis J. Gribetz is the Chairman of the Editorial Board, and Mr. Joseph Kaye is the Editor.

Last, but not the least important of the many activities conducted by the Center, is our Department of Youth Activities, which consisted during the past year of 12 clubs, two Junior Leagues, and a Sabbath Afternoon Oneg Shabbat Group. Our Junior League, as was the case with many of our Junior Clubs, had to be divided into two groups, due to the large enrollment. If we had proper accommodations, an enrollment of at least 1,000 children could easily be reached. The great success of this department is due greatly to the Youth Activities Committee under the chairmanship of Mr. Irvin I. Rubin, and to the untiring efforts of our supervisor of youth activities, Mr. Hyman Brickman.

The monthly membership socials conducted by the Center's Social Committee, under the chairmanship of Mr. Saul S. Abelov, attracted capacity attendances as in the past. Outstanding programs of entertainment were presented, highlighted by a Hanukkah celebration.

The outstanding event of the year was, of course, the 35th anniversary celebration and services during the week-end of November 19 through 22. Over 2,000 people, among them the founders and veteran members of the Center, came to pay tribute to our beloved rabbi, Dr. Israel H. Levinthal, on the occasion of the 35th year of his ministry at the Center. This event was a most outstanding success and inspired everyone towards renewed efforts in behalf of our Center, our community and our people.

NEW BUILDING

Though there has been a drop in our membership, you will have noticed from this report a constant increase and growth of activities on all levels of our Center in inverse proportion to the size of the membership. This reflects the importance of this institution both as a synagogue center serving its members and as a community center serving all Jewish residents of this area. To do our job adequately it is necessary for us to make every effort to increase our very limited and crowded facilities, either by additions or by alteration of the present accommodations.

AUXILIARY GROUPS

Our auxiliary groups play a very important part in our day-to-day activities; through their varied programs, they bring additional life and importance to our institution.

Our Sisterhood is noted for the high standards of its programs and activities; the large attendance at all their functions indicates their well-deserved reputation. Our women perform excellent services not only to our institution, but also to our community and to all Jewish causes. Under the leadership of its president, Mrs. Frank Schaeffer, Sisterhood has largely expanded its scope of activity and has greatly enhanced our institution.

Our Young Married Group, heretofore known as the "Mr. and Mrs. Club," has grown substantially during the past year. Mr. David M. Gold, its president, and his Executive Committee, have evolved a very stimulating program. As a result, our young married people now meet twice a month (as compared with their monthly meeting in the past) and participate in every activity of our Center.

Our Young Folks League has continued its remarkable growth and development during 1954. The only way to realize the full importance of this group is to come to the Center on a Wednesday evening, the group's regular meeting night, when the entire building is a beehive of activity. In recognition of its excellent program of cultural and social activities, our Young Folk's League was awarded the first prize as the best "All Around League" in the country at the National

Convention of the United Synagogue's Young People's League last April. At that convention they also received the first prize for the use of the best new program techniques, an honorable mention for their monthly publication, *The News Letter*, and the second prize for individual creativity, won by Miss Helen Aronow.

The Young Folk's League and Young Married Group are our training ground and reservoir for future Center and community leadership; many of their members already serve on the Center's Governing Board.

COMMUNITY SERVICES

Ours has been, for many years, an unexcelled record of service to the American Jewish community. We have given leadership, on a national scale, to all Jewish causes and our membership has always actively participated in the many fund raising activities conducted throughout the year.

Special dinners and other events are held annually by the Center on behalf of the major campaigns; Sisterhood and our Young Folks League also arrange special functions for these drives.

The United Jewish Appeal campaign, chairmaned by Mr. Harry Leventhal, was highlighted by a fine dinner. The drive on behalf of the Federation of Jewish Philanthropies, under the chairmanship of Judge Murray T. Feiden, was also climaxed by a dinner, this one in honor of our vice-president, Mr. Maurice Bernhardt, in recognition of his exemplary leadership in Federation affairs as well as other community efforts.

The 1954 Israel Bond Dinner took place on November 4th, with Mr. Max Herzfeld as chairman.

The Center's campaign in behalf of the Jewish Theological Seminary was held last January and was concluded with a testimonial dinner to our fellow-trustee, Mr. David Spiegel, as a tribute of his untiring and devoted work on behalf of that institution of higher learning and for his leadership in all the Center's efforts. Mr. Frank Schaeffer was the chairman of the Seminary Campaign Committee.

This year's Seminary campaign has just started. It will culminate with a dinner on February 7 in honor of our revered Rabbi Dr. Israel H. Levinthal. We have set ourselves a goal of \$100,000.00 this year to establish an endowed lectureship in homiletics at the Seminary in honor of Dr. Levinthal's 35th anniversary as our spiritual leader.

The Jewish National Fund receives thousands of dollars through our Center from the sale of JNF trees and from the sale of our High Holy Day tickets, on which a tax of one dollar or fifty cents, is levied on behalf of that traditional fund. This money is credited towards another forest now being planted in Israel through the Center in memory of our late administrative director, Mr. Joseph Goldberg. A total of over 6,000 trees has already been purchased.

The scope of our Center's service to the community, however, goes far beyond the participation in fund-raising activities. Our Hebrew School and Youth Activities program provide a sound Jewish education as well as social activities for hundreds of youngsters in our neighborhood, many of whom are children of non-members. A substantial number are accepted on partial or full scholarships.

Meeting rooms are provided by the Center for many community and national organizations, either at a very nominal rate, or free of charge. This service is being continued at an ever increasing pace despite the already heavy drain on our Center facilities and the existing overcrowded conditions; this is also a burden on our treasury, since the revenue obtained from the rental of meeting rooms in no way compensates us for the cost and effort involved.

Ladies and gentlemen, the record speaks for itself; there is no need for me to elaborate with further details. I can only repeat, again and again, that the services rendered by the Center are constantly increasing, while our income is being constantly reduced. I must reiterate very strongly that it is up to you (and to all of us) to make very serious efforts to overcome our financial problems. No institution, particularly one like ours, can

rest on its laurels and rejoice in achievements of the past. Success and glory are costly luxuries, and if we desire, as we all do, to add new success to our Center and new glory to our People, we must be willing to pay the price.

Your Board of Trustees is seriously considering this problem and I count on the cooperation of every Center member in any efforts which we shall call upon you to support during this year of crisis in the life of our Brooklyn Jewish Center.

MANY THANKS

Before I conclude my report, I wish to extend my personal thanks and appreciation, as well as the gratitude of our entire membership, to the many men and women who give unstintingly of their effort and substance to sustain the growth and development of our institution. This is a most pleasant, though difficult task. Pleasant, since it affords me an opportunity of thanking my co-workers publicly; difficult, since I cannot hope to properly express these sentiments in mere words. I shall ask the forgiveness of any whose names may inadvertently be omitted.

It is only fitting to start with the wholehearted thanks to my fellow-officers for the devoted assistance, cooperation and advice they have given me during these past two years. They are Maurice Bernhardt, first vice-president; Frank Schaeffer, second vice-president; Fred Kronish, treasurer, and Harry Blickstein, secretary.

A special vote of thanks goes to the honorary presidents, who, because of their past experience and many years of service to the Center, were a constant source of wisdom and counsel. Mr. Samuel Rotenberg, Mr. Isidor Fine and Judge Emanuel Greenberg always stand by my side, ready to assist in the stewardship and guidance of the Center.

To all the members of the Board of Trustees and the Governing Board, the chairman and the members of the many standing and special committees, the officers and the boards of the Sisterhood, the Young Married Group and the Young Folks League, I say a most sincere and hearty "thank you" for their selfless devotion to the Center activities during the past year.

We are forever grateful and indebted to our spiritual leader, Rabbi Israel H. Levinthal, who has contributed so much during these past 35 years towards making the Center what it is today—a spiritual stronghold in Judaism.

Our sincere thanks are extended to Rabbi Benjamin Kreitman for the cooperation he has given Rabbi Levinthal and for the splendid success of all the departments under his direct supervision, particularly our Adult Institute and our Youth Activities.

To Rabbi Mordecai H. Lewittes, I wish to express thanks for his fine supervision and direction of our Hebrew School Department and for the splendid success made by our Junior Congregation.

Special thanks are due to Mr. Harold W. Hammer, our administrative director, and to Mr. Robert Fox, his assistant. Theirs is a most difficult task, which they discharge without stint and with devotion. Mr. Hammer, who succeeded our beloved friend and faithful director, Mr. Joseph Goldberg (who served the Center from its inception until his passing in February, 1953) has demonstrated extraordinary ability in assuming the many administrative duties and responsibilities of his predecessor. He has earned the admiration and respect of the leadership and membership of the Center.

I should like to express thanks to our Cantor, Mr. William Sauler, the tenth anniversary of whose association with the Center we shall mark this year. I am certain that I speak for the entire congregation when I say that his mastery of *chazanut* greatly enhanced our religious services, and his songs enlivened our social functions during these past ten years.

I am also deeply grateful for the fine cooperation the Center has received from the following: Rabbi Jacob S. Doner, who conducts the Saturday class in Talmud; Dr. Elias N. Rabinowitz, our librarian; Mr. Sholom Secunda, our music director; Rev. Meyer Rogoff, the sexton of the Center, and his assistant, Rev. Samuel Koenigsberg; the faculties of our schools and all members of our Center staff.

May God bless the members of our congregation, our people, our glorious country, America, and the fledgling State of Israel.

Additions to the Library

The following books have been added to our library for circulation:

Learsi — The Jews in America — A History
Handlin — Adventure in Freedom
Zara — Blessed is the Land (A Novel)
Marcus — To Next Year in Jerusalem (A Novel)
Baron and Blau — Judaism: Post-biblical and Talmudic Period
Abramson-Leiderman — Jewish Holiday Party Book
Franchiotti — A Bow in the Sky
Gross — Ozar Ha'Agadah (Hebrew)
Breslavski — Le'Chiker Artzenu (Hebrew)
Felder — Yesodei Heshurun (Hebrew Code)

Ettinger — Sifatenu B'Marot
Charney — Shnot Yaldut
Orlinsky — Ancient Israel
Ben Hecht — A Son of the Century (Autobiographical)
Samuel Rosenblatt — Yossele Rosenblatt (Biography)
Ha Meire — Bet Ha'Bichion al Mosechet Baba Kama
Maimonides — The Guide for the Perplexed (Abridged)
Horace Stern — The Spiritual Values of Life
Morrison — Wonderful Words
Soknik — Otzar Ha'Migillot Ha'Ginozit (Hebrew)
Kent — Bikurat Ha'Trunah Ha'Tihorah (Hebrew)
Yellinek — Bet Ha'Medrash (Hebrew)

Mishnayot in Peirush Ha'Ramban (6 vols.) (Hebrew)

Lehrman — The Jewish Design for Living

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Membership includes participation in cultural, religious, social and recreational activities.

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Membership Rates

\$65 per year for married members.
\$45 per year for single men.
\$30 per year for girls.

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The following is a list of the 1954 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

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A SUMMARY OF CENTER EVENTS IN 1954

RELIGIOUS • EDUCATIONAL • RECREATIONAL • SOCIAL

FRIDAY NIGHT LECTURE SERVICES

"Professor Louis Ginzberg, His Greatness and His Uniqueness—A Pupil's Tribute to a Great Master"—Rabbi Levinthal—Jan. 8th.

"Our Cultural and Spiritual Heritage" Series—"The Problem of Good and Evil As Seen in the Bible"—Rabbi Kreitman—Jan. 15th.

"The Story of a Pioneer" dealing with the life of Mosheh Smilanski—Rabbi Lewittes—Jan. 22nd.

"The Talmud—Its Help for Modern Living"—"Our Cultural and Spiritual Heritage" series—Rabbi Kreitman—Jan. 29th.

"What Means the Term Hebrew?"—Rabbi Levinthal—Gala musical program by Center Choral Group in honor of Jewish Music Month—Feb. 5th.

"The Jewish Attitude Towards Brotherhood—A Lincoln's Birthday Message"—Rabbi Kreitman—Feb. 12th.

"The Youth of Our Synagogues" celebrating United Synagogue Sabbath—Participants introduced by Mr. Hyman Brickman, Supervisor of the Center Club Activities: Stephen Fried, Henry Michelman, Manus Midlarski, Carolyn Silvers, Sheila Zebrak, Joseph Aronow, Barbara Held, Lawrence Levy. Oneg Shabbat followed—Feb. 19th.

"Patriotism—A Common Bond of American Jewry"—Rabbi Aryeh Lev—Mar. 5th.

"The Religion of the Talmud"—"Our Cultural and Spiritual Heritage" series—Rabbi Kreitman—Mar. 12th.

"The Influence of Anti-Semitism on the Faith of the Jew"—A Purim Message—Rabbi Kreitman—Mar. 19th.

"The Jewish Women's Contribution to American Life—A Tercentennial Evolution"—Annual Sisterhood Service—Participants: The Mesdames Philip Freedman, Morton Klinghoffer, Mordecai H. Lewittes, Irving Chinitz, Abraham Meltzer, William Rothstein, Bernard Weissberg—Mrs. Frank Schaeffer, Moderator—Greetings by Dr. Israel H. Levinthal—Musical Program by Cantor William Sauler—Community singing led by Mr. David Weintraub—Oneg Shabbat followed—Mar. 26th.

Concluding Service of the season conducted by Post Bar Mitzvah Fellowship—Rabbi Levinthal and Rabbi Kreitman participated—Apr. 2nd.

Opening Friday Night Service of the season—Special Tercentenary Program dedicated to the Tercentenary celebration—Rabbi Levinthal preached on the significance of this historic celebration in American Jewish life—Nov. 5th.

"Zionism and the American Jewish Tercentenary—a sermon on the occasion of the 50th anniversary of Theodore Herzl"—Rabbi Kreitman—Nov. 12th.

Guest Preacher—Rev. Dr. Elias L. Solomon, Rabbi of Congregation Shaare Zedek—Musical program by Center Choral Group under the leadership of Mr. Sholom Secunda—Nov. 19th.

"The Influence of America on Jewish Religious Life"—Rabbi Kreitman—Nov. 26th.

"Theodore Herzl—A Notable Anniversary"—Rabbi Lewittes—Dec. 3rd.

"Memories of a World Gone By—Reflections on My Childhood and Youthful Years—A Post Anniversary sermon—Rabbi Levinthal—Dec. 10th.

"A Struggle That Never Ends—A Hanukkah Message"—Rabbi Kreitman—Dec. 17th.

"The Tercentenary—Retrospect and Prospect"—Annual College Student Service—Members of the Junior League participated—Dec. 24th.

Beginning of series "Questions Young People Ask"—"What are the Essentials of Jewish Life in This Modern World?"—Rabbi Kreitman—Dec. 31st.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Mar. 18th and 19th.

First Days of Passover—Apr. 18th and 19th—Sermons by Rabbi Levinthal and Rabbi Kreitman.

Concluding Days of Passover—Apr. 24th and 25th—Sermons by Rabbi Levinthal and Rabbi Kreitman.

Shabuot Services—followed by Consecration Services—A Cantata "The Pilgrimage of the Jew Through the Ages" under the supervision of Mrs. Rose Rosenthal and coached for the service by Rabbi

Kreitman—Musical Direction by Mr. Sholom Secunda and Mr. David Weintraub—June 7th.

Special Baccalaureate Service for Center Graduates—Sermon by Rabbi Lewittes—June 12th.

Tisha B'Ab Services—Aug. 8th and 9th.

Slicoth Services—Cantor Sauler assisted by Center Choir under leadership of Mr. Sholom Secunda—Sept. 18th.

Rosh Hashonah Services—Sermon by Rabbi Levinthal—Sept. 28th.

Rosh Hashonah Services—Second Day—Sermon by Rabbi Kreitman—Sept. 29th.

Rosh Hashonah Services in the Auditorium—Rev. Max Hoeflich officiated—Sermon by Rabbi Kreitman, 1st Day—Rabbi Lewittes, 2nd Day.

Kol Nidre Services—Sermon by Rabbi Levinthal—Oct. 6th.

Kol Nidre Services in the Auditorium—Sermon by Rabbi Kreitman—Oct. 6th.

Yom Kippur Services—Sermon by Rabbi Kreitman—Oct. 7th.

Yom Kippur Services in the Auditorium—Sermon by Rabbi Kreitman—Oct. 7th.

Junior Congregation Services during High Holy Days under the leadership of Rabbi Lewittes and Mr. Sol Weintraub.

Children's Congregation Services during High Holy Days under leadership of Mrs. Evelyn Zusman.

Succoth Services—Sermon by Rabbi Levinthal—Oct. 12th.

Succoth Services—2nd Day—Sermon by Rabbi Kreitman—Cantor Sauler assisted by the Center Choral Group under the leadership of Mr. Sholom Secunda officiated on both days—Oct. 13th.

Concluding Succoth Services Sermons by Rabbi Levinthal and Rabbi Kreitman—Oct. 19th and 20th.

FORUM LECTURES

"The Outlook for 1954—Domestic and International"—Dr. Hans Simons—Jan. 18th.

Debate—"McCarthyism—A Force for Good or Evil?"—Speakers: James A. Wechsler, Editor, New York Post—William F. Buckley, Jr., Editor, American Mercury.

"How Much Freedom Can We Afford?" — Dr. Buell G. Gallagher, President, City College of New York—Nov. 10th.

"Jewish Life and Thought in the Twentieth Century"—Dr. Robert Gordis—Dec. 15th.

ROUND TABLE DISCUSSION

"Is Compulsory Arbitration in Labor Disputes Desirable?"—Affirmative: Morris K. Siegel—Negative: Isaac Siegmeister—Moderator: Harry Cooper—Feb. 17th.

LECTURE SERIES

Series—"Issues and Problems of Israel and Zionism" sponsored jointly by the Brooklyn Jewish Center, the Brooklyn Zionist Region and Hadassah Brooklyn Region—"Biblical Roots of Zionism"—Prof. Harry M. Orlinsky of Hebrew Union College—Dec. 7th.

"The Life and Thought of Theodor Herzl"—Dr. Max Schenk, Rabbi, Congregation Shaare Zedek.—Dec. 14th.

SOCIAL ACTIVITIES

Dinner arranged by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary in honor of Mr. David Spiegel—Jan. 20th.

Annual Meeting—Election and Installation of Officers—Entertainment by Leah Ostrojnsky, Violinist, accompanied by Ruth Menze—Jan. 28th.

Membership Social—Program: Jeanette LaBianca, Coloratura Soprano, Rome Opera Co. — Benyomin Fishbein, Jewish Humorist—Mar. 24th.

Young People's Purim Service—sponsored by Young Folks League, Young Married Group and Junior League — Purim Celebration followed—Mar. 18th.

Passover Sedorim—Apr. 17th and 18th.

Membership Social Meeting—"Open House" for new members—Musical program by Napoleon Reed — Dr. Arthur Ellen, Hypnotist—May 19th.

Simchas Torah Festival—sponsored by Young Folks League, Young Married Group and Junior League — Procession followed by Israeli and Holiday songs—Oct. 19th.

Thirty-fifth Anniversary Celebration of Center and Dr. Levinthal's spiritual leadership—Guest Speakers: Prof. Louis Finkelstein, Chancellor of the Jewish Theological Seminary; Rev. Dr. Elias L.

Solomon, Honorary President, United Synagogue and Rabbi of Cong. Shaare Zedek, N. Y.; Rev. Dr. Israel Goldfarb, Rabbi of Cong. Beth Israel-Anshe Emeth — Guest Artist — Mr. Richard Tucker, Leading Tenor of the Metropolitan Opera —Nov. 19th, 20th, 22nd.

Thanksgiving Dinner—Nov. 25th.

Celebration of Center Library's 20th anniversary—Guest Speaker: Dr. Samuel Rosenblatt, Rabbi, Congregation Beth Tefilah, Baltimore, Md.—Cantor William Sauler, Soloist—Dec. 20th.

Membership Social—Special Hanukkah Program—Musical Program and Candle-lighting Ceremony by Cantor William Sauler—Presentation of Comical Operetta "The Wedding" by N. Y. Region of YPL.—Dec. 21st.

SISTERHOOD ACTIVITIES

Jan. 20th — Participation in Jewish Women's Organizations Annual Convention and Luncheon at Hotel Astor—Mrs. Eleanor Roosevelt, Guest Speaker—Mrs. Sarah Klinghoffer, Chairman.

Jan. 25th—Meeting—Performance by Ruth Mondschein of the Broadway Hit "Wonderful Town" accompanied by Sy Robbins.

Jan. 27th—Participation in Brooklyn Federation Day Luncheon at Hotel Astor.

Feb. 1st — Participation in U.J.A. workers meeting at the Center.

Feb. 8th — Participation in U.J.A. Rally at the Waldorf Astoria Hotel.

Feb. 15th—Meeting—Musical Dramatization of Morton Wishengrad's "Song of the Year" by Sisterhood Choral Ensemble under direction of Mr. Sholom Secunda—Guest Speaker—Hon. Wm. I. Siegel — Mrs. Sarah Klinghoffer, Chairman.

Feb. 25th & 28th — Theatre Party — "The World of Sholom Aleichem" at the Barbizon Plaza Little Theatre.

Mar. 10th — Annual Torah Fund Luncheon—Guest Speaker, Rabbi Max Routtenberg of Congregation B'nai Sholom, Rockville Center, L. I.—"Style Show for Jewish Living" by Sisterhood Players—Narrators, Mrs. Ira Gluckstein and Mrs. Carl A. Kahn—Mrs. Rose G. Meislin, Chairman.

Mar. 29th—Meeting — Speaker, Rabbi Benjamin Kreitman on "Passover—Harbinger to Freedom" — A "Model Seder" was conducted by Sisterhood members. Mrs. Julius Kushner, Chairman.

Mar. 31st — Participation in "Chai" Club Brunch at the Waldorf Astoria Hotel—Mrs. Benj. Markowe, Chairman.

Apr. 28th—Meeting — Celebration of Israel Independence Day—"Gay Nineties" Revue performed by Sisterhood Players—Mrs. "Hershey" Kaplan, Chairman.

May 3rd—Participation in Installation and Closing meeting of the Metropolitan Branch, Women's League, at the Jewish Theological Seminary.

May 10th—Meeting — Annual tribute to mothers in celebration of Mother's Day — Election of Officers — Mrs. Carl A. Kahn, Chairman.

May 22nd — Oneg Shabbat — Guest Speakers: Rabbi Benjamin Kreitman; Mrs. Phineas Spinrad—Musical Program by Mascha Benya—Community Singing led by Mr. David Weintraub — Mrs. Harry Goldstein, Chairman.

May 27th — Participation in Installation and Luncheon, Brooklyn Division of the Women's League at Jewish Center of Kings Highway — Mrs. Benj. Markowe, Chairman.

June 3rd—Closing Meeting and Installation of Officers — Rabbi Mordecai H. Lewittes, Installing Officer—Welcome to new members — A program of Israeli dances and Biblical and Chassidic scenes by Gila and Dov.

June 9th — Closing Executive Board meeting and luncheon.

Sept. 20th—Opening meeting of season—Presentation of a "Holiday Music Festival" — Musical program by Miss Sheila Nan Markowe, Pianist, and Mr. Irving Kritchmar, Concert Violinist — Speaker, Mr. Harold Kushner on "Impressions of Israel"—Mrs. Benjamin Markowe, Chairman.

Oct. 14th—Participation in reception to Golda Myerson on behalf of Israel Bonds at Hotel Waldorf Astoria.

Oct. 21st — Meeting — Social Actions program — "News and Views of Events on the National and International Scene" by a prominent speaker — Mrs. Ira I. Gluckstein, Chairman.

Oct. 25th—Participation in Federation of Jewish Philanthropies Special Gifts Luncheon for donors of \$100 or over at Hotel Astor—Mrs. A. David Benjamin, Chairman.

Oct. 27th—Annual Mother-Daughter Luncheon and Fashion Show by Martin's — Mrs. "Hershey" Kaplan, Chairman; Mrs. Abr. Meltzer, co-chairman.

Nov. 1st—Participation in Federation All-Day Conference at Hotel Commodore.

Nov. 18th—Participation in Federation Luncheon for donors of \$25 or over at the home of Mrs. Max Abrams, N. Y.

Nov. 18th—Participation in first lecture of series by Federation of Jewish Women's Organizations at Congregation Emanue-El Community House, N. Y.—Speaker, John B. Hughes.

Nov. 30th—Sixth Annual Institute Day—Theme: "Accent on Youth"—Mr. Hyman Brickman, Supervisor of Center's Youth Activities, Speaker—"The Modern Jewish Woman and Her Family"—Speakers: Dr. Evelyn Garfiel of the Women's Institute—Rabbi Reuben Katz, of Congregation B'Nai Israel, Freeport, L. I.—Greetings by Rabbi Benjamin Kreitman—Mrs. Morris B. Levine, Moderator.

Dec. 13th—Participation in Annual Federation Day and Luncheon at the Hotel Commodore for donors of \$10 and over.

Dec. 15th—Participation in Israel Bond Drive luncheon at the home of Mrs. Morris Z. Ottenstein in honor of Mrs. Joseph Horowitz.

Dec. 22nd—Meeting—Program in celebration of Hanukkah and Jewish Book Month—Speaker: Mrs. Dorothy Alofsin on "Reading Adventures in Jewish Life"—Hanukkah Lighting Ceremony by Cantor William Sauler.

Dec. 23rd—Participation in Annual Hanukkah Festival on behalf of Israel Bonds at Madison Square Garden.

Dec. 30th—Trip to Jewish Theological Seminary and Jewish Museum.

YOUNG FOLKS LEAGUE

Jan. 12th—Social meeting—"Charades."

Jan. 20th—Participation in Center Seminary Dinner.

Jan. 24th—All-Day Outing to Bear Mountain.

Jan. 26th—Meeting—Presentation of a Venice International Film Festival Award Winner "Border Street"—a dramatization of the Warsaw Ghetto.

Jan. 30th—Participation in American Zionist Fund Dance at Congregation Beth Elohim.

Feb. 2nd—Meeting—Program—"This is Our Music"—celebration of Jewish Music Month.

Feb. 9th—Current Events Program on Americanism—Representatives from American Veterans Committee and Veterans of Foreign Wars—Paul Kotik, Moderator.

Feb. 16th—Basketball Game and Ping-Pong exhibition—General Membership vs. Executive Board—Social Hour.

Feb. 23rd—Meeting—Guest Speaker, S. Andhil Fineberg on "Did the Rosenbergs Receive Justice?"

Mar. 2nd—Series—"Great Names in Jewish History"—Rabbi William Berkowitz, Assistant Rabbi of Temple B'nai Jeshurun, Speaker—"Theodore Herzl."

Mar. 9th—Meeting—Experiments in Hypnotism and other mental feats by an outstanding Hypnotist.

Mar. 14th—Participation in N. Y. Region YPL Conference on "Ethics" held at SAJ.

Mar. 16th—Series—"Great Names in Jewish History"—Rabbi Milton Arm of Glen Cove, L. I., Speaker—"Rashi."

Mar. 23rd—Participation in U.J.A. Wild-West Show.

Apr. 1st-4th—Participation in YPL National Convention at Atlantic City.

Apr. 6th—Meeting—Report of YPL Convention by YFL delegates.

Apr. 14th—Model Seder.

Apr. 20th—Election of Officers and Executive Board.

Apr. 27th—Series—"Great Names in Jewish History"—Rabbi Kreitman, Speaker—"Maimonides."

May 5th—Installation of Officers and Executive Board—Rabbi Kreitman, Installing Officer.

May 6th—Participation in Center dinner in behalf of the U.J.A.

May 9th—Breakfast in honor of Milton Reiner, Honorary President of the YFL.

May 9th—Participation in All-Day Session Israel Institute Day at Temple B'nai Jeshurun.

May 11th—Hosts to Brooklyn YPL—Presentation of a one-act play "A Marriage Proposal"—Dancing and social hour.

May 18th—Panel discussion on the "Evaluation of Our Year's Programs."

May 22nd—Annual Candlelight Cotillion.

May 25th—Social meeting.

May 28th-31st—Participation in YPL Decoration Day week-end.

June 1st—Dancing and social meeting on Center Roof.

June 15th—"Square Dance" on Center Roof.

June 20th—All-Day picnic and outing.

June 29th—"Roof" meeting—Meetings held on alternate Tuesdays for the summer season.

Sept. 22nd—Final "Roof-Top" meeting of the season.

Sept. 17th-19th—Participation in U.J.A. week-end at Brown's, Loch Sheldrake, N. Y.

Oct. 7th—Annual Post-Yom Kippur Nite Charity Frolic—Proceeds to U.J.A.

Oct. 13th—Orientation Night for new members.

Oct. 17th—All-Day Outing.

Oct. 20th—First lecture in series "Great Jewish Books"—Rabbi Kreitman discussed the Bible.

Oct. 24th—Participation in Brooklyn Youth Zionist Organization Dance at Garfield Temple.

Oct. 27th—Annual Election Forum—Prominent speakers from each party.

Nov. 3rd—"Author Meets the Critics" program.

Nov. 10th—First lecture in Center Forum series—Mr. Buell Gallagher, President of C.C.N.Y.—"How Much Freedom Can We Afford?"

Nov. 17th—A program of Jewish Humor.

Dec. 1st—Second lecture in series "Great Jewish Books"—Rabbi Margolies of Temple Beth El, Manhattan Beach.

Dec. 2nd—Participation in Center Dinner in behalf of Federation.

Dec. 3rd-5th—Participation in YPL Concord week-end.

Dec. 10th-12th—Participation in UJA Concord week-end.

Dec. 8th—Participation in Annual Federation Night.

Dec. 15th—First lecture in series "Jewish Life and Thought in the Twentieth Century"—Rabbi Robert Gordis, Speaker.

Dec. 22nd—Gala Hanukkah Celebration—Miss Dinah Peskin, Noted Israeli actress and dancer.

Dec. 20th—Participation in All-Brooklyn YPL Dance Group at Congregation Shaare Torah—held weekly.

Dec. 29th—Debating Team from Brooklyn College and Columbia College—Subject: "Shall We Recognize Communist China?"

The following Interest Groups were started and met intermittently during the season: Oneg Shabbat, Bowling, Music, Bridge and Scrabble, Roller and Ice Skating, Israel Dancing and Arts and Crafts.

YOUNG MARRIED GROUP

Feb. 24th—Dr. Samuel T. Markoff on "The Hidden Treasures and Dangers in Your Medicine Chest."

Mar. 18th—Gala Purim Party.

Apr. 14th—Rabbi Mordecai H. Lewittes, Speaker—"The 300th Anniversary of American Jewry."

Apr. 26th—Yiddish Film Festival—"The Dybbuk" and "Green Fields."

May 13th—Symposium—"Marriage—Its Religious, Medical and Sociological Aspects"—Speakers: Rabbi Reuben Katz of Temple B'nai Israel, Freeport, L. I., Dr. Samuel A. Wolfe, Hon. Louis Lorence—Election of Officers.

May 22nd—Annual Cabaret Night.

June 16th—Installation of Officers.

Sept. 23rd—Reception to Mr. Arthur Safier, retired President of the YMG.

Oct. 26th—Orientation of new members.

Nov. 9th—Meeting—Study of the Book of Ruth.

Nov. 23rd—Meeting—Presentation of a film dealing with family life—Special Thanksgiving surprise held.

Dec. 2nd—Participation in Center Dinner in behalf of Federation.

Dec. 14th—Participation in lectures series sponsored jointly with the Z.O.A., and Hadassah.

Dec. 28th—Gala Hanukkah entertainment—Gift exchange.

HEBREW SCHOOL

Jan. 5th—Open School Month Conferences.

Jan. 12th—Pedagogic Council.

Jan. 17th—Distribution of Tu B'Shvat fruits.

Jan. 18th—Tu B'Shvat Assembly.

Jan. 24th—High School Community Breakfast.

Jan. 31st—End of First Semester.

Feb. 3rd—"Meet the Faculty" Gathering.

Feb. 12th—Lecture by Rabbi M. H. Lewittes at Jewish Education Committee on "Supervision of the Hebrew School."

Mar. 3rd—Laymen's Conference on "Role of Hebrew Education Committee" by Mr. Julius Kushner.

Mar. 14th—Purim Entertainment.
Mar. 17th and 18th—Reading of Megillah.

Mar. 21st—Third Annual Assembly on Jewish Education.

Apr. 3rd—Junior Congregation Oneg Shabbat.

Apr. 4th—Hebrew Dance Festival.

Apr. 9th—Post Bar Mitzvah Late Friday Night Service.

Apr. 13th—Model Seder.

May 1st—Junior Congregation Service in Adult Synagogue.

May 9th—Israeli Independence Day Assembly.

May 15th—Joint Service of Junior Congregation with Petach Tikvah.

May 16th and 17th—U.J.A. Film Festival.

May 19th and 20th—Lag B'Omer Athletic Events.

June 7th—Consecration Exercises.

June 12th—Baccalaureate Service.

June 13th—Graduation Exercises.

June 20th—Choral Group Party.

June 21st and 22nd—Closing Assemblies.

June 22nd—Reception for Faculty at home of Mrs. Sarah Epstein.

Sept. 9th—Opening Faculty Meeting.

Sept. 12th—First session of Hebrew School.

Sept. 28th and 29th—Rosh Hashanah Junior and Children's Congregation Services.

Oct. 19th—Simchat Torah Procession.

Oct. 24th—High School Community Breakfast—Speaker, Mr. Leo Shpall on "Tercentenary."

Oct. 29th—P.T.A. Meeting—Speaker, Rabbi Zuckerman.

Nov. 21st—Assembly in honor of Center's 35th Anniversary.

Dec. 19th—Hanukkah Entertainment.

Dec. 22nd—P.T.A. Hanukkah Meeting.

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS.

(Affiliated with the National Academy for Adult Jewish Studies of the Jewish Theological Seminary of America.) Twenty-second season.

Mr. Julius Kushner, *Chairman, Hebrew Education Committee.*

Dr. Reuben Finkelstein, *Chairman, Adult Institute.*

Dr. Israel H. Levinthal, *Director.*

Dr. Benjamin Kreitman, *Associate Director.*

Mrs. E. N. Rabinowitz, *Registrar.*

Religion: Wednesday evenings, 8:30-10, Dr. Benjamin Kreitman, Instructor.

Jewish History: Wednesday evenings, 7-8, Mr. Leo Shpall, Instructor.

Hebrew A-1: Wednesday evenings, 8-9, Mr. David Slominsky, Instructor.

Hebrew A-2: Wednesday evenings, 7-8, Mr. David Slominsky, Instructor.

Hebrew B: Wednesday evenings, 8-9, Mr. Aaron Krumbein, Instructor.

Hebrew C: Wednesday evenings, 8-9, Mrs. Jean Serbin-Beder, Instructor.

Hebrew D: Wednesday evenings, 8-9, Mr. George J. Snow, Instructor.

Advanced Hebrew: Wednesday evenings, 8-9:30, Mrs. Nehama Cohen, Instructor.

Hebrew A: Monday mornings, 10-11:30, Mrs. Evelyn Zusman, Instructor.

Hebrew B: Monday mornings, 11:30-12:30, Mrs. Evelyn Zusman, Instructor.

Hebrew C: Thursday mornings, 10-11, Mrs. Evelyn Zusman, Instructor.

Hebrew D: Thursday mornings, 11-12, Mrs. Evelyn Zusman, Instructor.

Philosophy of Jewish Religion: Tuesday mornings, 10-12, Dr. M. Freedman, Instructor.

(b) JUNIOR CONGREGATION.

Students of junior and senior high school age meet every Saturday morning and during holidays in the Beth Hamidrash. Sermons are delivered by the members of the Hebrew School faculty and guest speakers. High Holy Day services for the Junior Congregation are held during Rosh Hashanah and Yom Kippur.

(c) CHILDREN'S CONGREGATION.

Special services are held each Sabbath for children below the age of 11. The Children's Congregation also meets during the High Holy Days. The teacher in charge is Mrs. Evelyn Zusman.

The upper grades meet on Tuesday and Thursday from 4-6 P.M. and on Sunday from 9:40-11:30 A.M. The lower grades meet on Monday and on Wednesday from 4-6 P.M. and on Sunday from 11:30-1:00 P.M. The curriculum, which covers six years of work, includes Hebrew conversation, Humash, Siddur, Hebrew literature, Jewish history, Jewish current

events and Hebrew songs. Boys older than 10 are not admitted to the beginners' class.

Primary and Two-Day-a-Week Department: Classes from 1st to 4th grades meet on Sunday from 10-12 A.M. Beginning with the 5th grade, girls attend one afternoon a week in addition to Sunday morning.

High School Department:

(a) Greater N. Y. Hebrew High School. Graduates of the Hebrew School and of the Center Academy are eligible to join this school, a branch of which meets three times weekly in the Brooklyn Jewish Center. The course covers four years of intensive work in Tanach, Hebrew and history.

(b) Post Bar Mitzvah Fellowship. Students continue their studies for a two-year period beyond Bar Mitzvah. In addition to their study of history and Bible, the students conduct morning services on Sunday in conjunction with the community breakfasts arranged by the Parent-Teachers Association. The last late Friday night service of the year is devoted to the graduates of this group.

(c) Consecration Class. Graduates of the Hebrew School, Center Academy and Sunday School are eligible to join the Consecration class which meets on Sunday morning. Consecration exercises are held on the first day of Shavuoth.

(d) Post-Graduate Class. This is a two-year extension course in Tanach and Hebrew for graduates of the Hebrew School and Center Academy. Students meet for a three-hour session on Sunday morning.

(e) Senior Group. Upper grade high school students who have completed a preliminary course may enroll in this group which meets on Sunday morning for the study of Jewish Ethics and current problems. This is a two-year course.

HEBREW SCHOOL FACULTY

Dr. Israel H. Levinthal, *Director*.

Rabbi Mordecai H. Lewittes, *Principal*.

Mrs. E. N. Rabinowitz, *Registrar*.

Mr. David Weintraub, *Music Instructor*.

Mrs. Jean Serbin-Beder, Mr. Hyman Campeas, Mrs. Roslyn Campeas, Mrs. Nehama Cohen, Mr. Irving Gabel, Mr. Daniel Greenstein, Mr. Albert Kaminsky, Mr. Aaron Krumbein, Mrs. Rose Rosen-

thal, Mrs. Betty Rothberg, Mr. Nathan Savitsky, Mr. Leo Shpall, Mr. David Slominsky, Mr. George J. Snow, Mrs. Paula Weinreb, Mrs. Evelyn Zusman.

Primary and Two-Day-A-Week Faculty

Mrs. Mimi Alter, Miss Ilene Altman, Miss Tobia Brown, Mrs. Lila Cohen, Mrs. Helen Freedman, Mrs. Rebecca Greenseid, Mr. Jacob Grumet, Mr. Robert Kritz, Mr. Harold Kushner, Miss Renee Rosenbaum, Mrs. Ganya Spinrad, Mrs. Miriam Tessler.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Lectures in Yiddish by Rabbi Gerson Abelson and guest speakers.

Class In Talmud

Class in Talmud meets Saturday afternoon throughout the year. Rabbi Jacob S. Doner, Instructor.

CENTER ACADEMY ACTIVITIES

Jan. 6th—Theatre Party sponsored by the P.T.A.

Jan. 18th—Tu Bishevat Assembly—Musical Program—Israeli movie shown—Distribution of fruits to commemorate the holiday.

Jan. 20th—P.T.A. Meeting—Celebration of Jewish Music Month—Mr. Sholom Secunda, Speaker—Center Choral Group renders selections—Guest artists, Cantor William Sauler and Miss Judith Stemmer.

Jan. 22nd—Beginning of March of Dimes Drive, under the auspices of the Student Council of the Center Academy.

Feb. 12th—Lincoln's Birthday Celebration—followed by School Fair—Student Council conducted auction in each grade, attended by parents and students.

Feb. 17th—P.T.A. Meeting—Forum on the subject: "Is the United Nations accomplishing its Purpose"—Conducted by the pupils of the Eighth Grade.

Mar. 17th—Purim Celebration—Costumes, singing and dancing—Exchange of Shalach Monot (gifts).

Mar. 18th—Reading of the Megilla for the pupils by Rev. Meyer Rogoff.

Apr. 15th—Passover Seder conducted by the pupils of Grade 8—All grades participating.

May 7th—Israeli "Independence Day" Celebration—Musical Program, an Israeli film was shown.

May 18th—P.T.A. Meeting—Installation of officers.

May 21st—Lag B'Omer picnic for all grades—A gala fete arranged by Mr. Barney Ain in Prospect Park.

June 9th—Graduation Exercises—Presentation of diplomas by Rabbi Israel H. Levinthal.

June 11th—School closes for the Summer Holiday.

Sept. 13th—School reopened for the year 1954-55.

Oct. 5th—P.T.A. Tea for new mothers.

Oct. 11th—Succoth festivity celebration on the roof of the Brooklyn Jewish Center in the Succah—Highlighted by prayers and singing of songs characteristic of the Succoth holiday—Fruits and other refreshments served.

Oct. 27th—P.T.A. Meeting—Dr. Henry Agin, psychiatrist, guest speaker.

Nov. 11th—Open School Day.

Nov. 16th—Classroom meeting followed by a book exhibit and sale of books—A Hanukkah table was arranged by Mrs. William Sauler—The exhibit was arranged by the 8th grade.

Nov. 22nd—Assembly in honor of the 35th anniversary of the Brooklyn Jewish Center—An original play was presented by the Seventh Grade, depicting the history of the Jewish Center, and the leadership of Dr. Levinthal.

Dec. 14th—P.T.A. Hanukkah Celebration—An operetta was presented by grades five through eight, under the direction of Miss Naomi Nathanson—A Hebrew play was written and produced by the 6th grade under the direction of Miss Claire Schwartz—The choral group rendered several selections.

Dec. 16th—P.T.A. Theatre Party.

Dec. 20th—Hanukkah Celebration—Grades Kindergarten through 4th participated.

The following is a list of the faculty of the Center Academy:

Director—Mrs. Anna S. Lesser; Helen Rose, Ruth Lane, Shirley Bissick, Mildred Sucov, Suzanne Goozman, Diana Wolman, Hilda Kadish, Seman Unterman, Marvin Weitz, Dorothy Rothbaum. *Hebrew Staff: Head of Department*—Mr. Leo Shpall; Shirley Bissick, Claire Schwartz, Daniel Greenstein. *Art*—Mr. Louis Harris. *Music*—Naomi Nathanson.

BAR MITZVAHS

Michael Stewart, son of Mr. and Mrs. Herman Ginsberg—Jan. 23rd.

Jonathan Daniel, son of Mr. and Mrs. David Hirsh—Feb. 6th.

Alexander, son of Mr. and Mrs. Harold Sussman—Mar. 6th.

Edward S., son of Mr. and Mrs. Abraham Broidy—Mar. 13th.

Donald Fried, son of Mr. and Mrs. William Fried—Mar. 20th.

David Victor, son of Mr. and Mrs. Leo Goldstein—Apr. 3rd.

Joel Michael, son of Mr. and Mrs. Ellis Nisselson—May 1st.

Michael Allen, son of Mr. and Mrs. Robert Weiss—May 1st.

Gerson Zvec, son of Mr. and Mrs. Jacob Lemberger—May 15th.

Larry, son of Mr. and Mrs. Bernard Granowsky—May 15th.

Gordon Barry, son of Mr. and Mrs. Moe Levy—May 22nd.

Stephen Jay, son of Mr. and Mrs. Benjamin Swirsky—May 22nd.

Jonathan Lewis, son of Mr. and Mrs. Morris H. Greenberg—May 29th.

Emanuel, son of Dr. and Mrs. Samuel Marritt—May 29th.

Charles Davis, son of Mr. and Mrs. Armand Dyner—May 29th.

Robert Michael, son of Mr. and Mrs. David Friedman—June 5th.

Michael M., son of Mr. and Mrs. David Gotkin—June 12th.

Marshall Steven, son of Mr. and Mrs. Sol Huberman—June 19th.

Joel Norman, son of Mr. and Mrs. Jack Wantman—June 19th.

Alan Hugh, son of Mr. and Mrs. Morton Pinkwasser—June 26th.

Elliot Stewart, son of Mr. and Mrs. Herman Birnbaum—July 10th.

Ira, son of Mr. and Mrs. Louis Greenberg—July 10th.

Stephen, son of Dr. and Mrs. Irving Horowitz—Sept. 11th.

Stephen A., son of Mr. and Mrs. Meyer A. Goetz—Sept. 18th.

Gerald Allan, son of Mr. and Mrs. Richard D. Goldstein—Oct. 9th.

Seth D., son of Mr. and Mrs. Saul Corwin—Oct. 30th.

Jerome Isaac, son of Mr. and Mrs. Harry Neuman—Nov. 6th.

CENTER CLUBS

YOUNG MARRIED GROUP — Young married members. Social and cultural activities. Meets monthly.

YOUNG FOLKS' LEAGUE — Unmarried Center members as well as children of members, men over 21 years and girls over 18 years. Meets weekly.

JUNIOR LEAGUES — Young men and young girls of college age convene alternate Thursday nights for regular meetings or interest groups respectively. Mr. Hyman Brickman, Leader.

Clubs for boys under 14, meet every Saturday night and follow a program of athletic, cultural and social activities:

ISRAEL—Martin Askowitz, Leader.

MACCABEES—Daniel Pressner, Leader.

TZOEFIM—William Rosenthal, Leader.

Clubs for girls under 13, meet every Saturday night for cultural and social activities, with gymnasium and pool once a month:

DEBORAH—Miriam Feldman, Leader.

AVIVA—Henrietta Askowitz, Leader.

SHOSHANA—Rosalie Denker, Leader.

Clubs, all co-ed and affiliated with United Synagogue Youth, meet every Saturday night and follow activities planned by the Center and the National U.S.Y.:

TIKVAH—Haviva Langenauer, Leader.

CARMEL—Aryae Weinman, Leader.

AKIBA—Estelle Epstein, Leader.

HILLEL—Marvin Shapiro, Leader.

HERZL—Arthur Langenauer, Leader.

BIALIK—Alex Deutsch, Leader.

ONEG SHABBAT GROUP—Meets every Saturday afternoon for a program appropriate for the Sabbath: discussions, Hebrew singing and dancing. Affiliated with United Synagogue Youth. Murray Lehrer, Leader.

Richard Stadin, Director of Athletics.

Donald Adolph, Instructor of Swimming.

Mr. Hyman Brickman, Supervisor of Youth Activities.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Kreitman.

JUNIOR LEAGUE ACTIVITIES

Jan. 7th—Program No. 5 (final) of Series No. 1: "Zionist Ideal in Tradition—the Link to Israel"—Talk and film.

Jan. 14th—Jewish Music Month—Re-

cordings and instruction in Jewish and Hebrew music.

Jan. 21st—Final nomination of officers —Business meeting — Community Singing.

Jan. 28th—Israeli films — Election of officers.

Feb. 4th — "Juvenile Drug Addiction and its Relation to Juvenile Delinquency," by Mr. Norman Felig, Assistant District Attorney, Kings County.

Feb. 11th — Jewish Music Festival — Mr. Sholom Secunda on, "Jewish Influence in Popular Music Today."

Feb. 18th — Final number of series: "Jewish Religious Values for Our Time" —Mr. Lawrence Meyer on: "The Zionist Ideal in Tradition—The Link to Israel."

Feb. 25th—Inauguration of Series No. 2: "Heroes of Israel" — Program No. 1: Hannah Senesh.

Mar. 4th—*Jewish Communal Organizations*: HIAS—Mr. Hyman Brickman.

Mar. 11th—Purim observance — Presentation of Eternal Light Script.

Mar. 18th — Purim party following Megillah reading. (Including pint-size Hamantashen.)

Mar. 25th—*Heroes of Israel*: No. 2 — Joseph Trumpeldor.

Apr. 1st—Vocational Guidance—film and talk.

Apr. 8th—*Jewish Communal Organizations*: United Synagogue—Mr. Irvin I. Rubin.

Apr. 15th — Passover program — Excerpts from the Seder service.

Apr. 22nd—Matzo Ball (semi-formal).

Apr. 29th—*Heroes of Israel*: No. 3 — Simon Bar Kochba.

May 6th — Israel Independence Day program.

May 13th—*Jewish Communal Organizations*: American Jewish Committee—Address by Mr. Louis S. Breier.

May 20th—Retrospect and Prospect.

May 23rd — Starlight Semi-formal Dance.

May 27th—Game Night.

June 3rd—Novelty Night.

June 10th—Community Sing.

June 17th—Evaluation session—Final plans for Farewell Social.

June 28th—Farewell Social.

Note: The Junior League was separated into two sections for the new season:

(1) *Junior League I* is for college freshmen boys and high school senior girls.

(2) *Junior League II* is for college sophomore boys and college freshmen girls.

Oct. 21st — II — Election symposium and debate: Hon. Neil M. Lieblich, Mr. Grover M. Moscovitz, Jr.

Oct. 28th—I—Game night.

Nov. 4th—I, II—Israeli dancing, led by Miss Florence Nesh.

Nov. 11th — I — Vocational guidance program, courtesy of Federation Employment and Guidance Service.

Nov. 18th—II—Tercentenary program—No. 1: The historical facts.

Nov. 25th — I, II — Thanksgiving Dance.

Dec. 2nd—I—Social and economic discrimination—Discussion led by representative of American Jewish Committee.

Dec. 9th—II—Impression night; Jewish book program.

Dec. 16th — I — Hanukkah program; "Eternal Light" presentation.

Dec. 23rd — II — Hanukkah program and play.

Dec. 24th — I, II — Symposium by Junior Leagues at Late Friday Night Services: "The Tercentenary — Retrospect and Prospect."

Dec. 30th — I, II — New Year's Eve Social.

YOUTH GROUPS

Jan. 2nd—Game Night.

Jan. 9th—*Tu Bishvat* program. *All clubs*—Midyear reorganization, with new elections of officers and committees. *Older clubs*—Reports of U.S.Y. delegates.

Jan. 16th — Inauguration of *Jewish Music Month*. *Older clubs*—Reports and discussions by U.S.Y. delegates.

Jan. 23rd—*Heroes of Israel* series. Program No. 1: *Theodore Herzl*.

Jan. 30th—Second series of special sessions in observance of Jewish Music Month.

Feb. 6th—Game Night.

Feb. 7th — First meeting of Hebrew Speaking Group.

Feb. 13th—*Heroes of Israel* series. Program No. 2: *Eliezer Ben Yehudah*.

Feb. 16th—Meeting of Youth Council.

Feb. 20th — *Brotherhood Week* program.

Feb. 21st—Meeting of Hebrew Speaking Group.

Feb. 27th—Final series of special sessions in observance of Jewish Music Month — Initial plans for Purim observance.

Mar. 2nd—Meeting of Youth Council.

Mar. 6th—*Jewish Music Festival*, all clubs participating.

Mar. 13th — *Purim program* — Plans discussed for carnival.

Mar. 20th — Purim Carnival and Masquerade Ball.

Mar. 27th — *Heroes of Israel* series. Program No. 3: *Hannab Senesh*.

Apr. 3rd—Game Night.

April 10th—Passover program.

Apr. 22nd — Third Seder of U.S.Y. clubs and guests from other Centers.

May-June—By decision of the Youth Activities Committee, the Center remained open during these two months for club activities on Saturday nights. The social rooms were used when available, and the roof when the weather permitted.

Sept. 14th—Joint meeting of staff and Youth Activities Committee.

Sept. 18th — Formal opening of club season—Election of officers—"Break the ice" games.

Sept. 25th—High Holy Day program.

Oct. 2nd — Gym and pool activities begin—Game night.

Oct. 9th — Succoth program and socials.

Oct. 16th—*Succoth* socials and observance — Candy and flags distributed to younger clubs.

Oct. 23rd — *Tercentenary* — No. 1: Historical Facts (partial).

Oct. 30th — *Election Issues*: Discussions, debates, symposia, etc., on the forthcoming elections. Younger clubs—talent night.

Nov. 6th — Girls' night in gym and pool. Younger clubs—story hour; party games; table games. Older Clubs—amateur hour; talent night; square dancing; community singing.

Nov. 13th — *Tercentenary* — No. 2: Historical Facts (concluded). Sections I and II of special memorandum.

Nov. 11th—Regional U.S.Y. Convention.

Nov. 20th—*Thanksgiving* program.

Nov. 27th — *Thanksgiving* parties, dramatizations and other events.

Dec. 4th — Girls' night in gym and pool. Younger clubs—party games; table

games; story hour. Older clubs—amateur hour, talent night; square dancing; community singing.

Dec. 11th — *Tercentenary* — No. 3: Quiz contests and games.

Dec. 18th — Special U.S.Y. dance in gym.

Dec. 25th—Hanukkah socials and celebrations; ritual.

Dec. 26th—U.S.Y. Convention—Record delegation from Brooklyn Jewish Center.

Dec. 26th-Jan. 2nd—School vacation period—Each club to plan trip to a place of interest, in lieu of or in addition to meeting of Jan. 1st—See special memorandum on trips.

Membership Applications

(Continued from page 11)

The following have applied for reinstatement:

BLECKNER, HAROLD: Single; Res.: 1504 Union St.; Bus.: Clerk, 7 Central Park West; *Proposed by* Dr. Samuel T. Markoff.

DANZIGER, JOSEPH: Widower; Res.: 802 Eastern Pkwy.; Retired; *Proposed by* Jack Sterman, Harold W. Hammer.

SCHECHTER, SAM: Single; Res.: 77 Eastern Pkwy.; Bus.: Coats, 1333 Bway.

ZWERDLING, TOBIAS: Married; Res.: 187 Lefferts Blvd., Woodmere, L. I.; Bus.: Real Estate, 26 Court St.; *Proposed by* David Spiegel, Harold W. Hammer.

Additional Applications

HELLER, JUDGE LOUIS B.: Married; Res.: 435 Crown St.; Bus.: Associate Justice, Court of Special Sessions; *Proposed by* Judge Emanuel Greenberg, Dr. Moses Spatt.

WANDER, NATHANIEL: Married; Res.: 27 Prospect Pl.; Bus.: Iron Works, 421 Bruckner Blvd.; *Proposed by* Harold W. Hammer.

FRANK SCHAEFFER,
Chairman, Membership Committee.

REDEEM YOUR PLEDGE

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EMMA LAZARUS (Continued from page 7)

modern theory of socialism and humanitarianism" to the Mosaic Code, and hailed Marx and Lassalle as modern Jewish prophets. She who had been kept away from the slums and sweatshops of New York, became interested in the living conditions of the English proletarians when she visited Britain. She developed a friendship with the English poet, craftsman and social reformer, William Morris, praising him for his "burning desire to bring all classes of humanity" under the benign influence of beauty, dissociating herself, in the same breath, with what once had been her own characteristics, namely "sickly and selfish aestheticism." She engaged in a correspondence with the economic reformer, Henry George, and published a sonnet about his "Progress and Poverty" dealing with his Single Tax system, in such an ordinarily conservative paper as the *New York Times*.

Even the poetical forms she used in her last years were less conventional than those of her beginnings. "By the Waters of Babylon," her last work to be published in her lifetime, consists of little poems written in lengthy lines somewhat reminiscent of those which Walt Whitman had introduced into American literature. Challenging the mental and spiritual lethargy of a people that produced Maimonides, the poets of the Span-

ish Golden Age, Moses Mendelssohn, and Heine, mortally ill Emma, an incurable victim of cancer, asked in bitter earnest:

But thou—has thou faith in the fortune of Israel?

Wouldst thou lighten the anguish of Jacob?

Then shalt thou take the hand of yonder caftaned wretch with flowing curls and gold-pierced ears;

Who crawls blinking forth from the loathsome recesses of the Jewry;

Nerveless his fingers, puny his frame; haunted by the batlike phantoms of superstition in his brain.

Thou shalt say to the bigot, "My Brother," and to the creature of darkness, "My Friend."

And the heart shall spend itself in fountains of love upon the ignorant, the coarse, and the abject.

Then in the obscurity thou shalt hear a rush of wings, thine eyes shall be bitten with pungent smoke.

And close against thy quivering lips shall be pressed the live coal wherewith the Seraphim brand the Prophets.

Science and Man

(Continued from page 9)

bomb. We are now dominated by the power which our increased scientific understanding has given us over nature.

We have the atomic bomb and the death and desolation of Hiroshima and the sulphur drugs, which would have saved my father's life had they been known twenty years ago. We have the radio which was used as a foul instrument of propaganda of hate by Hitler. The small instrumentality was used by Churchill to rally the people of the world to end the Nazi bestiality.

This two-sidedness is not characteristic of science but of all human endeavors and power. The gift of song can inflame the wickedness in the hearts of men; it can also soothe and heal. The spoken word can lead men to evil and to the paths of righteousness. The hand can kill and can carry the gift of charity.

The human race is embarked on a search for knowledge from which there is no retreat. We already know so much that it is dangerous not to know more. Just as a child who has just learned to walk must learn much more in order not to walk into mortal danger. When man was thrown out of the Garden of Eden he embarked on a search for knowledge and only through that continuing search can he hope to construct another good life.

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The Brooklyn Jewish Center Review

March, 1955



A NEW TRANSLATION OF
THE SONG OF SONGS

By ROBERT GORDIS

PASSOVER

5715



Passover Terms

Pesach means the "Paschal Lamb," this refers to the lamb eaten by the Israelites on the eve of their departure from Egypt. It was eaten by the Israelites in haste, their loins girded and staff in hand, ready for the exodus. The blood of the paschal lamb on the doorposts was a sign to the angel of death of "pass over" the Israelite homes, hence the name "Passover."

Nisan is the month on which Passover falls. The paschal lamb was eaten in the evening after the fourteenth day of Nisan. This holiday is observed for seven days in Israel and for eight days in the Diaspora. Before the calendar was fixed by mathematical calculation the Sanhedrin in Jerusalem would send messengers notifying each community when the new moon had been sighted. Since messengers did not always arrive on time in communities outside of Israel, an extra day was added since the Jews were not completely certain as to which day marked the beginning of the festival.

Haggadah means "telling the story." It is our duty to tell the story each year, particularly to the children. The book which tells the story is now called a Haggadah.

Bedikat Hametz means searching for the leaven. On the evening before the Seder the head of the house conducts an impressive ceremony of searching for the leaven. Holding a candle to light the way the father gathers all crumbs of bread with a feather and spoon. The leaven is burnt the next morning in fulfillment of the injunction to destroy all *Hametz*.

WHAT TO KNOW ABOUT PASSOVER

How to Kasher Utensils

Spits and broilers must be made red hot.

Pots and pans must be dipped in boiling water, or the water in the vessel must be allowed to boil over after a thorough cleansing.

Spoons, knives and forks must be immersed in boiling water.

Glasses are placed in water for three successive days, the water being changed daily.

Earthenware and porcelain utensils cannot be kashered by any process.

Mah Nishtanah, or the Four Questions

Why is this night different from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night we may eat only unleavened bread.

Why is it that on all other nights we may eat any kind of herb, but on this night we are required to eat bitter herbs?

Why is it that on all other nights there is no required dipping of foods, but on this night we are required to dip the food twice—once *Karpas* in salt-water, and thereafter bitter herb in *Charoset*?

Why is it that on all other nights we may eat either sitting or reclining, but on this night we all recline?

The Answers to the Four Questions

The *matzah* reminds us of the unleavened bread which the Israelites ate in their hurried departure from Egypt.

The bitter herb, called *maror*, reminds us of the bitter lives led by the Israelites as slaves in Egypt.

The *Karpas*, for which celery or parsley may be used, is an entree to signify a festive supper in honor of this great holiday of freedom. The salt water makes the vegetable more palatable. These herbs are also timely reminders of the advent of Spring. The *Charoset* is a mixture of apples, nuts and wine reminding us of the bricks and mortar which the Israelite slaves were forced to make in Egypt.

Reclining is a sign of freedom.

Seder Symbols and Their Meanings

Seder means "order" or "programs of ceremonies."

Kiddush the prayer of sanctification is made over a cup of wine to show that this is a holiday of joy.

Arba Kosot the four cups are symbolic of the four promises of freedom found in the Bible.

Ten Plagues. We pour out drops of wine at the recital of the ten plagues to show that our joy is not complete since other human beings, the Egyptians, were forced to suffer, even though the Egyptians had been so cruel.

Dayenu. This joyous song of thanksgiving states that even one miracle would have "enough," but God performed many miracles for the Israelites.

Shank-bone. This is a reminder of the paschal lamb.

Roasted Egg. Represents the additional festive offering.

Hard-boiled Eggs. The eggs, eaten at the beginning of the meal, are a symbol of new life.

Afikoman. This refers to the *matzah* which is eaten as the final dessert. A favorite game is for the father to hide the *afikoman*. If found by the child it is redeemed by a present, since the Seder cannot proceed without the *afikoman*.

The Cup of Elijah. A cup of wine is set aside for Elijah, the symbol of future redemption. The door is opened to welcome Elijah as well as all other guests, rich or poor, who may wish to participate in the Seder.

Hallel. Psalms of thanksgiving.

Chad Gadya. This nursery rhyme is the final song in the Haggadah. It tells us of the kid which was bitten by the cat, which was bitten by the dog, etc. It concludes with the destruction of Death by God.

Shir Ha-Shirim. After the Seder it is customary to read the Song of Songs, a love-poem reminiscent of Spring, and symbolic of God's love for Israel.

—MORDECAI H. LEWITTES.

MATZAH, PURITY AND FREEDOM

PASSOVER is the oldest of Jewish festivals. It is the most colorful and dramatic celebration in our sacred calendar and yet the most difficult to observe. A complicated code of laws, handed down through the generations, regulates the preparations of the household for the festival and directs every step of observance. According to the Law, an exacting campaign must be waged to remove every trace of *hametz*, leavening, from the home. The Biblical prohibition of *hametz*, which is the basis for all the later regulations, is extraordinarily strict. "And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders (Exodus 13.7)."

The historical reason for the eating of matzah and the removal of *hametz* is that the children of Israel departed from the land of Egypt in such great haste that the dough for their bread did not leaven. But this does not explain the stringency of the measures that must be taken for the removal of *hametz* in the preparation for the Festival. Nor can history alone explain why the eating of *hametz* on Passover became a cardinal sin.

The prohibition points to *hametz* as possessing certain intrinsic symbolic qualities that transcend the historical explanations. The other instances in the Bible where the use of *hametz* is prohibited shed much light on the inner symbolic meanings of leavened and unleavened bread. Concerning the meal-offering brought to the Sanctuary, Scriptures state, "no meal-offering, which ye shall

bring unto the Lord, shall be made with leaven; for ye must never burn leaven nor any honey, in any fire offering to the Lord (Leviticus 2.11)." About the remainder of the meal-offering which is shared by the Priests, the Bible is even more emphatic: "It shall be eaten without leaven in a holy place; in the court of the Sanctuary they shall eat it. It shall not be baked with leaven (Leviticus 6.10)."

God's Sanctuary was an island of purity surrounded by defilement. Strict and rigorous precautions were taken lest any impurity enter into its holy precincts. Eternal vigilance was enjoined against the admission of any object into the Sanctuary that bore even a trace of defilement or contamination.

The Bible equates *hametz* with impurity. With only one or two exceptions, leavening was barred from the Sanctuary. *Hametz*, by definition, is matter in which the process of fermentation has set in. In essence, fermentation is the decomposition, decay and corruption of matter, though it be sweet and pleasant to our palate. Nothing suggestive of decay and corruption dare be offered to the Almighty nor brought into His Temple.

For the Jew, leavening is synonymous with corruption and decay. The *Yetzer harab*, the pleasure-seeking drive within us, is looked upon as the leavening within our being. The Talmud records that Rabbi Alexandri would conclude his morning prayers with this meditation, "Master of the Universe, it is revealed

and known to you that it is our wish to do your will but the leaven in the dough (*seor she-beisab*) hinders us." In the literature of the Jewish Mystics, lack of sincerity is termed *hametz she-balev*—the leavening in the heart. The followers of the Lurianic Kaballah offered up on Erev Pesach the prayer and the hope that with the removal of the *hametz* the *ruah tumah*—the unclean spirit, would be removed from the hearts of men.

The converse of *hametz*, *matzah*, in which even the traces of leavening are missing, is considered to be synonymous with purity, sincerity and devotion. The early Christians nurtured at the bosom of Judaism, used the same symbolism of *hametz* and *matzah*, and it still plays a major role in Christian thought and practice. Thus we find this strikingly Jewish statement in the New Testament, "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth (I Corinthians 5.6)."

Comprehending the innate symbolic qualities of *hametz* and *matzah*, we can fully appreciate the scrupulous care that must be taken in observing the Passover rites. The association of these symbols with the Festival of Freedom brings us a message of pressing relevance—that Freedom is God's sacred gift to man, and that it perishes in the polluted atmosphere of corruption and insincerity; freedom flourishes in a climate of devotion and sincerity, unhindered by the *seor she-beisab*, the leavening in the dough.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"ביתנו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Proud Reward for the Center

IN THE past two issues of our Center Review, I published in this column letters which I received from former pupils of our Hebrew School—now adults—which revealed in splendid fashion the influence our institution has had on our young. This time, I am taking the liberty of reprinting an extract from a letter I recently received from a well-known Rabbi in Long Island, Rabbi I. Usher Kirshblum, of the Jewish Center of Kew Gardens Hills. The letter speaks for itself, and it gives eloquent testimony from one who certainly can judge human character of what others think of some of the young people who had their spiritual rearing in our Brooklyn Jewish Center:

Dear Rabbi Levinthal:

"Knowing of the personal interest which you take in all of your congregants I am sure you will be happy to learn of the great work two of your young men are performing in my own congregation. Though they have been in the East for a number of years their heart is still in the West. They have never ceased to speak with love and admiration about you and the Brooklyn Jewish Center, your spiritual home.

One is Buddy, or Leroy S. Lowenfeld. The training he received at your institution has served him in good stead. He is most active in our Synagogue, and at present is the President of our Men's Club. Recently he has accepted the Chairmanship of our Seminary Campaign and is doing an outstanding job. I have learned that he is the first product of the United Synagogue Youth Movement to assume such a post.

The second young man is Bill, or William Wiener. He has written many glorious chapters of history in our own

congregation. A prominent member of our Ritual Committee and Chairman of the Board of Education, he is a traditional man in the full sense of the word and a great credit to our Synagogue. He has a generous heart and a warm hand, participating in every philanthropic endeavor. For his services to our community the annual Seminary Breakfast will honor him with a citation."

Rabbi Kirshblum was gracious enough to ask me to be the guest speaker at a gathering for these young men—an invitation which I would have been happy to accept, but I was far away from the city and had to deny myself this pleasure. I did write to the Rabbi, telling him the joy his tribute to these young men gave me and I am sure that I voiced the sentiments of all the members of our Center.

This is the reward that all the workers in our Center had hoped for. This is the dream and the prayer that the builders of our institution cherished—that we may produce a generation that shall carry aloft the banner of our faith in a manner that shall win the respect and admiration of all who see them. We are grateful that that dream and that prayer have, in large measure, been realized.

Israel H. Levinthal

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The New Song

The Scroll of the Song of Songs, ascribed to King Solomon, has been linked by the Sages with the festival of Passover. This connection was based on the Midrashic interpretation of this Song as being an allegorical poem celebrating God's love for the community of Israel. The redemption from the bondage of Egypt was God's first manifestation of His love for the people of Israel. In addition, Passover marks in our sacred round the emergence of spring. In this scroll of the Song of Songs there is a beautifully lyric apotheosis of the spring-tide: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of singing is come."

Tradition, therefore, calls for the recitation or chanting of the Song of Songs after the completion of the Seder ritual and its chanting in the Synagogue on the Intermediate Sabbath of Passover.

We present in the pages that follow a new translation of the Song of Songs by Dr. Robert Gordis, Associate Professor of Biblical Exegesis at the Jewish Theological Seminary of America. It was originally published in the Texts and Studies series of the Jewish Theological Seminary.

Many scholars and writers have considered that the Song of Songs is a collection of parts which can be arranged to tell a somewhat consecutive story. Dr. Gordis adhered to this plan, and prefaced each section he believed to be a unit with a title and an explanatory note. Space prevents the publication here of the notes, but we have retained the titles, and these indicate the nature of the chapters they head, as Dr. Gordis envisioned them.

B. K.

The illustrations used in the Review are taken from the celebrated artist, Lillien, whose conception of Solomon is published on page 9, and from Zeev Raban, a Bezalel artist who illustrated a fine edition of the Song of Songs printed in Berlin many years ago and now out of print. The cover drawing and the decorative borders are by Zeev Raban.

THE SONG OF SONGS, WHICH IS SOLOMON'S

A New Translation

By ROBERT GORDIS

THE CALL TO LOVE

Let me drink of the kisses of his mouth,
For thy love is better than wine!
Thine oils are a delight to inhale,
Thy presence—as oil wafted about,
Therefore do the maidens love thee.

Draw me after thee, let us hasten—
The king has brought me to his chambers,
Saying, "We will rejoice and be merry
with thee!"

We shall inhale thy love rather than wine!
As fine wine do they love thee.

THE RUSTIC MAIDEN

Swarthy am I, but comely, O daughters
of Jerusalem,
Swarthy as Kedar's tents,
Comely as Solomon's hangings.
Do not look askance upon me, for being
swarthy,
For the sun has tanned me;
My brothers were incensed against me,
They set me a keeper over the vineyards;
But my own vineyard I did not keep.

TELL ME WHERE MY LOVE

Tell me, O thou whom I love,
Where dost thou pasture thy sheep,
Where dost thou let them lie at noon?
Why, indeed, should I be a wanderer
Among the flocks of thy comrades,
Who would say to me:
"If thou knowest not, fairest among
women,
Follow the footprints of the sheep,
And pasture thy kids
Near the tents of the shepherds."

BEDECKED IN CHARM

The Bridegroom:
To a steed in Pharaoh's chariots
Do I compare thee, my beloved
Thy cheeks are beautiful with bang-
lets,

Thy neck, with strings of jewels.
Golden beads shall we make thee
With studs of silver.

The Bride:

While the king was on his couch,
My nard gave forth its fragrance.
A bag of myrrh is my beloved,
Lying between my breasts.
A cluster of henna is my beloved to
me
From the vineyards of En-gedi.

OUR WALLS ARE CEDARS

The Lover:

Thou art fair, my beloved, thou art
fair,
Thine eyes are doves.

The Beloved:

Thou art handsome, my beloved, yea
sweet,
And our couch is green.

Both:

The beams of our house are cedars,
And our rafters are cypresses.

WHO IS LIKE MY LOVE

The Maiden:

I am but a rose in Sharon,
A lily of the valleys.

The Youth:

As a lily among thorns,
So is my beloved among the young
women.

The Maiden:

As an apple-tree among the trees of
the wood,
So is my love among the young men.
Under its shadow I delight to sit,
And its fruit is sweet to my taste.

LOVE'S PROUD PROCLAMATION

He has brought me to the banquet-hall,
With his banner above me of love.
Strengthen me with dainties, sustain me
with apples;
For I am love-sick.





His left hand is beneath my head,
While his right embraces me.
I adjure you, O daughters of Jerusalem,
By the gazelles and the hinds of the field,
That you disturb not, nor interrupt our
love,
Until it be satiated.

THE TIME OF SINGING IS COME

Hark! my beloved! here he comes,
Leaping over the mountains, skipping
over the hills.
My beloved is like a gazelle or a young
hart;
Behold, he stands behind our wall,
Looking through the windows,
Peering through the lattices.
My beloved spoke, saying unto me:
"Rise up, my love, my fair one, and
come away.

For lo, the winter is past,
The rain is over and gone;
The flowers have appeared on the earth;
The time of singing is come,
And the voice of the turtle-dove is heard
in our land.

The fig-tree puts forth her green fruits,
And the vines in blossom give forth their
fragrance.

Arise, my love, my fair one, and come
away."

THE LOVER'S WELCOME

The Lover:

O, my dove, in the clefts of the
rock, in the shadow of the cliff,
Let me see thy face, let me hear
thy voice;
For sweet is thy voice, and thy face
is comely.

The Beloved:

The foxes have seized us, the little
foxes that spoil the vineyards;
For our vineyard is in blossom.

SURRENDER

My beloved is mine, and I am his, who
feeds among the lilies.
Until the day break, and the shadows flee,
Turn, my love, and be like a gazelle or
a young hart
Upon the mountain of spices.

THE DREAM OF THE LOST LOVER

On my couch at night I sought him
whom I love,
Sought him, but found him not.
"I will rise now, and go about the city,
On the streets and highways,
I will seek him whom I love."
I sought him, but I found him not.
The watchmen making their rounds in
the city found me.
"Have you seen him, whom I love?"
Scarcely had I passed them,
When I found him whom I love.
I held him, and would not let him go,
Until I had brought him into my mother's
house,
Into the chamber of her that conceived
me.
"I adjure you, O daughters of Jerusalem,
By the gazelles, and by the hinds of the
field,
That you disturb not, nor interrupt our
love,
Until it be satiated."

A WEDDING SONG FOR SOLOMON

Who is this coming from the wilderness,
Like thick clouds of smoke?
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold, it is the litter of Solomon;
Sixty heroes round about it,
Of the heroes of Israel,
All skilled with the sword,
Expert in war.
Every man has his sword at his side
To ward off the terrors of the night.
A palanquin has the king made for him-
self,
Solomon, of Lebanon-wood.
He has made its pillars of silver,
Its inlay of gold,
Its seat of purple,
Its innermost parts being inlaid with
ivory—
From the daughters of Jerusalem.
Go forth, O daughters of Zion,
And gaze upon king Solomon,
Arrayed in the crown with which his
mother has crowned him
On his wedding-day,
On the day of his heart's gladness.

MY BELOVED IS PERFECT

Thou art fair, my love, thou art fair!
Thine eyes are as doves behind thy veil,



Thy hair is as a flock of goats,
Streaming down from the mount Gilead.
Thy teeth are like a flock ready for
shearing,
Who have come from the washing,
All paired alike, and none missing among
them.
Thy lips are like a scarlet thread
And thy mouth is comely;
Thy temples are like a slice of pome-
granate,
Seen behind thy veil.
Thy neck is like the tower of David
Which is built as a landmark,
A thousand shields hanging upon it,
All the armour of the heroes.
Thy two breasts are like two fawns,
Twins of a gazelle,
Feeding among the lilies.
Until the day break
And the shadows flee,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
Thou art all fair, my love;
And there is no blemish upon thee.

CALL FROM THE MOUNTAINS

With me from Lebanon, my bride,
With me from Lebanon shalt thou come.
Leap from the top of Amana,
From the top of Senir and Hermon,
From the dens of the lions,
From the mountains of the leopards.

LOVE'S ENCHANTMENT

Thou hast ravished my heart, my sister,
my bride;
Thou hast ravished my heart with one
of thine eyes,
With one bead of thy necklace.
How fair is thy love, my sister, my bride!
How much better thy love than wine!
And the smell of thine ointments than
all perfumes!
Thy lips, O my bride, drop honey—
Honey and milk are under thy tongue;
And the smell of thy garments is like
the smell of Lebanon.

LOVE'S BARRIERS

The Lover:
A closed garden is my sister, my
bride;
A closed spring, a fountain sealed.
Thy branches are a garden of pome-
granates,

With precious fruits,
Henna with nard,
Spikenard and saffron, cassia and
cinnamon,
With all trees of frankincense;
Myrrh and aloes, with all the chief
spices.

The Beloved:

The fountain in my garden is a well
of living waters,
Flowing down from Lebanon.
Awake, O north wind;
And come, O south;
Blow upon my garden,
Let its spices flow out,
Let my lover come into his garden,
And eat its delightful fruits.

The Lover:

I have come into my garden, my
sister, my bride;
I have gathered my myrrh with my
spice;
Eaten my honeycomb with my
honey;
Drunken my wine with my milk.

The Beloved:

Eat, O my friend,
Drink yea, drink abundantly of love.

LOVE'S TRIAL AND TRIUMPH

I was asleep, but my heart was awake.
Hark! my love is knocking:
"Open to me, my sister, my love, my
dove, my perfect one,
For my head is filled with dew,
My locks, with the drops of the night."
"I have already put off my coat,
Why should I put it on again;
I have washed my feet,
Why should I soil them?"
My beloved withdrew his hand from the
door's opening,
And my heart was stirred for him.
I rose to open to my beloved,
And my hands were dripping with
myrrh.
My fingers with flowing myrrh,
Upon the handles of the bar.
I opened to my beloved,
But my beloved was gone and away.
My soul longed for his word;
I sought him, but could not find him;
I called him, but he gave me no answer.
The watchmen going about the city
found me,



They struck me, they wounded me,
The keepers of the walls stripped my
mantle from me.

"I adjure you, O daughters of Jerusalem,
If ye find my beloved,
What shall you tell him?
That I am faint with love."

"What is thy lover more than any other,
O fairest among women?
What is thy lover more than any other,
That thou dost so adjure us?"

"My beloved is fair and ruddy,
Pre-eminent above ten thousand.
His head is the finest gold,
His locks are curled, black as a raven.
His eyes are like doves, beside the water-
brooks,

Bathing in milk, sitting at a brimming
pool.

His cheeks are as beds of spices,
Exuding perfumes,
His lips are as lillies,
That drop with flowing myrrh.

His arms are rods of gold
Set with beryl,

His body is a column of ivory,
Overlaid with sapphires,

His legs are pillars of marble,
Set upon sockets of fine gold,

His appearance is like Lebanon,
Lordly as the cedars.

His mouth is sweetness itself,
He is altogether a delight.

This is my beloved, and this is my friend,
O daughters of Jerusalem."

"Where is thy lover gone,
O fairest among women?

Where has thy lover turned,
That we may seek him with thee?"

"My beloved is gone down to his garden,
To the beds of spices,

To feed in the gardens,
And to gather lilies.

I am my lover's,
And my beloved is mine,
As he feeds among the lilies."

THE POWER OF BEAUTY

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,

Awe-inspiring as these great sights!

Turn thine eyes away from me,

For they have overcome me,

Thy hair is as a flock of goats,

Streaming down from Gilead.

Thy teeth are like a flock of ewes,

Who have come up from the washing;

All paired alike and none missing among
them.

Thy temple is a slice of pomegranate
Seen behind thy veil.

THE ONE AND ONLY

There are threescore queens,
And fourscore concubines,
And maidens without number.

But my dove, my pure one, is one alone,
The only one for her mother,

The choice of her that bore her.

Maidens saw her, and called her happy,
Even queens and concubines, and they
praised her.

LOVE'S DAWNING

Who is she gazing forth like the morning
star,

Fair as the moon,

Bright as the sun,

Awe-inspiring like these great sights?

I have come into the garden of nuts,

To look at the tender shoots of the valley,

To see whether the vine has budded,

And the pomegranates are in flower.

I am beside myself with joy,

For there thou wilt give me thy myrrh,

O noble kinsman's daughter!

THE MAIDEN'S DANCE

The Company:

"Turn, turn, O maid of Shulem,

Turn, turn, so that we can see thee!"

The Maiden:

"What will you see in the maid of
Shulem?"

The Company:

"Indeed, the counter-dance!

How beautiful are thy steps in
sandals,

O nobleman's daughter!

The roundings of thy thighs are like
jewelled links,

The handiwork of a craftsman.

Thy navel is like a round goblet

In which the wine-mixture is not
lacking.

Thy belly is like a heap of wheat,

Set about with lilies.

Thy two breasts are like two fawns,
Twins of a gazelle.

Thy neck is as a tower of ivory.

Thine eyes are pools in Heshbon,

At the gate of Bath-rabbim,



Thy nose is like the tower of
Lebanan
Facing toward Damascus.
Thy head upon thee is like crimson,
And the hair of thy head like
purple—
A king is held captive in its tresses.

HOW DELIGHTFUL IS LOVE

How fair and how pleasant art thou, love,
with its delights!
Thy form is like a palm-tree,
Thy breasts, like clusters of grapes.
I said: "I will climb up into my palm-
tree,
And take hold of its branches.
Let thy breasts be as clusters of the vine,
And the fragrance of thy face like apples,
For thy kiss is like the finest wine
That gives power to lovers,
And stirs the lips of the sleepers with de-
sire."

THE BELOVED'S PROMISE

I am my beloved's,
And for me is his desire.
Come, my beloved, let's go forth into
the field,
Let us lodge among the villages,
And rise early for the vineyards.
Let us see whether the vine has budded,
Whether the vine-blossom has opened,
And the pomegranates have flowered—
There will I give thee my love.
The mandrakes are giving forth their
fragrance,
And at our door are all sweet fruits,
Both new and old—
There will I give thee my love,
Which I have laid up for thee.

WOULD THOU WERT MY BROTHER

Would thou wert indeed my brother,
Who had suckled at my mother's breasts!
If I found thee outside, I could kiss thee;
Yet no one would despise me.
I would bring thee to my mother's house
Who had taught me,
I would give thee spiced wine to drink,
The juice of pomegranates.
His left hand would be beneath my head,
And his right hand would embrace me.
And I would exclaim,

"I adjure you, O daughters of Jerusalem:
Why should you disturb or interrupt our
love
Until it be satiated?"

UNDER THE APPLE-TREE

The Company:
Who is this coming up from the
wilderness,
Clinging to her beloved?
The Beloved:
Under the apple-tree I woke thee,
There thy mother gave thee birth,
Yea, there she who bore thee brought
thee forth.

THE SEAL OF LOVE

Set me as a seal upon thy heart,
As a seal upon thine arm,
For love is strong as death,
Passion is unyielding as the grave.
Its flashes are flashes of fire,
A flame of God.
Many waters cannot extinguish love,
Nor can the floods sweep it away.
If a man gave all the wealth of his house
In exchange for love,
He would be laughed to scorn.

THE RAMPARTS OF LOVE

The Suitors:
We have a little sister,
But she has no breasts.
What shall we do with our sister,
On this day when she is being spoken
for?
If she be a wall,
We will build a turret of silver
against her;
If she be a gate,
We will besiege her with boards of
cedar.

The Maiden:

I am a wall,
And my breasts are like towers,
Therefore am I in my lover's eyes
As one finding favor.

THE FINEST VINEYARD

Solomon owned a vineyard at Baal Hamon
Which he gave over to tenants.
For its fruit one would give
A thousand pieces of silver.



*The Artist Lillien's Conception
of Solomon*

But my vineyard, my very own, is before
me.
You, Solomon, are welcome to your thou-
sand,
And your vine-tenders to their two hun-
dred!

LET ME HEAR THY VOICE

Thou dwelling amid the gardens,
While thy companions are listening,
Let me hear thy voice, saying to me,
"Make haste, my beloved,
And be like a gazelle or a young hart
Upon the mountains of spices."

THE
END



This year we commemorate the 750th yahrzeit of Moses Maimonides. Maimonides ranks as the foremost Jewish scholar and teacher of medieval times. In his writings, he embraced almost all fields of scholarship — Talmud, philosophy, physics, medicine, psychology and logic; but, above all, he was the Rabbi and spiritual guide of his generation. In this article, Dr. Bernard Heller, visiting Professor of Ethics and Midrash at the Hebrew Union College-Jewish Institute of Religion in New York, discusses the relevancy of Maimonides' teachings to the modern Jew.

WE ARE now memorializing the 750th anniversary of the death of Moses Maimonides. The questions that present themselves to the critically-minded student of Jewish history and literature are the following:

What really accounts for the remarkable prestige of Maimonides throughout the ages?

What is the real explanation of the homage which is being paid to him today by the learned amongst Gentiles as well as Jews?

High as may be our appraisal of his medical skill and juridical and philosophic attainments, do these not, nevertheless, conform to a pattern and set in a framework that is medieval and obsolete?

Is there not an unbridgeable gap between the tenets and tendencies which Maimonides professed and those which prevail today?

Have not his thirteen articles of faith been challenged despite their incorporation in verse form in the Liturgy? Have they not been reduced or augmented by outstanding and well-recognized leaders and thinkers of medieval Jewry? Some reduced the articles to seven, some to three, while others conceived Judaism to consist of twenty-six and thirty-five cardinal beliefs. The cabalists considered each of the 613 mitzvohs as involving a separate and indispensable principle.

Maimonides' outstanding achievement is that he succeeded in harmonizing the doctrines of Judaism with the philosophy of Aristotle, dominant in his time. But, even if his definitions and analyses of the essence of Judaism were acceptable to

A Noted Scholar Explains Why the Teachings of Maimonides Are so Significant Today, on the 750th Anniversary of his Death

THE GREAT SAGE, RAMBAM

By DR. BERNARD HELLER

moderns, must we not reckon with the fact that scholastic rationalism has become superseded by scientific experimentalism and ethical pragmatism? Aristotle has been dethroned; Bacon and Dewey now sway the minds of men, say they. The problems which Judaism, together with other religions, face, the challenge which they must encounter, are they not completely different than those which the Islamic and Jewish and Christian theologians of the 12th century had to meet?

We must admit that these arguments are not unsubstantiated by facts. In Maimonides' day for example, the winds

veiled expression of the will and the wisdom of the deity. To the Christian the authentic addenda was the New Testament, to the Mohammedan, it was the Koran; to the Jew, the Talmud. What disturbed them were the inconsistencies between the literal meanings of the Bible, which they considered to be infallible, and the logical conclusions and concepts of Aristotle. What they craved for was merely the reconciliation between these two sources of truth.



This is a portrait presumed to be of Maimonides. It was published in the "Thesaurus Antiquitatum Sacarum," by Ugulinus, Venice, 1774. Since Ugulinus was known to be a careful scholar this portrait has gained acceptance in some historical works.

of doctrine which were contrary to the traditional teachings of religion were, in comparison to those which agitate us today, a gentle zephyr, or at most, a stirring breeze.

There were no wholesale denials of the value and validity of the fundamentals of religion. The reality and existence of God was deemed in his day to be provable, if not an axiomatic truth, Revelation, an historic fact, and the Scripture the inspired word of God. The only question in their minds was which Scripture constituted the latest and most de-

The perplexed of today, however, challenge the very basic principles of religion—all religion. Modern scepticism is like a tornado that threatens to sever the tree from its very roots. These are some of the charges that are thrown up to the exponents of religion: Religion, say they, is a structure that is reared on a flimsy foundation—on an appeal to human gullibility or faith. What is your empirical basis for your belief? Have you ever seen God? Can you indisputably prove his existence? Is not Scripture the work of man, written in the period of his in-

fancy, and teeming with mistakes and errors?

(To satisfy the modern sceptic, it will not be enough to give an elastic interpretation to the literal phrases and meanings of the Bible. The defender of religion today must proceed along new lines, take nothing for granted and build from the bottom up.)

Another difference between the sceptics of Maimonides' day and modern times is the following:

In Maimonides' days the perplexed lived the religious life and continued to revere the values which have been identified with religion while they sought for more light. They seemed to sense that in religion suspension of loyalty because of lack of complete and sufficient proof is practically equivalent to its repudiation.

The modern, however, as soon as he begins to question a religious doctrine or practice, immediately proceeds to ignore or throw the whole thing overboard, and the grooves of habit, as a result, become deeper and deeper until it becomes hard for him to resume his former allegiance even if a new ray of light should illuminate his vision.

Lastly, in Maimonides' days the doubters offered "reasons" for their scepticism. Their disposition was to adhere to the traditional religious professions and practices. Logical, moral, or aesthetic considerations impelled them to contrary beliefs and behaviors. These considerations, it must be noted, preceded their sceptical affirmations or attitude. Their doubt was the result of deep and unwavering convictions of something which they highly esteemed. Their objections and their criticisms were not verbiage that they picked up in conversation or something that they adopted by a process of *emführung*.

The objections to religion which the modern reveals assume the form, however, not of reasons but rather of "rationalizations." Now, a rationalization, psychologists tell us, is merely an explanation which is evoked to gratify a desire which one has or a disposition which one does not want to get rid of. In rationalizations the disposition or desire comes first; the reasons follow. The criticisms of the modern sceptics are, it will be found, nothing more than justifications of deeds

or dispositions of questionable or unacceptable motives.

Now, people who have reasons can be argued with and convinced. It is, however, exceedingly difficult to argue against desires and dispositions which are buttressed by habit and become part and parcel of one's nature or self.

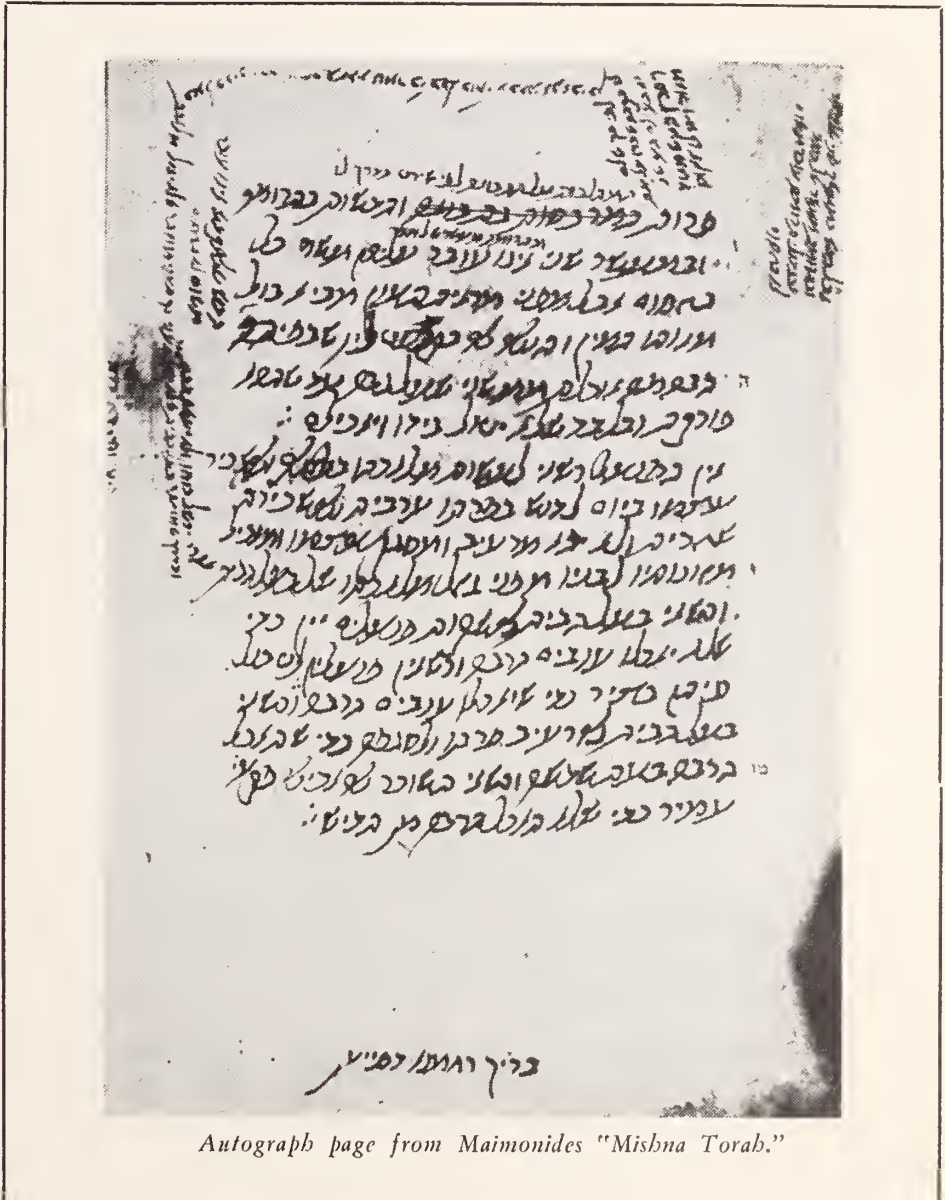
If the philosophy and the intellectual difficulties which Maimonides had to face and square are so different than those which challenge the perplexed of our generation, what then accounts for the singular appeal and response which the 750th anniversary of the medieval philosopher evokes?

The following, in my opinion, constitute an explanation of the phenomenon:

I

Maimonides caught the imagination of even moderns because of his unique personality. He was a man of rare versatility, industry, intellectuality and, with it all, beautiful humility. That he was a good and successful doctor is indicated not only by his post as private physician to the Vizier of Saladin, but also by the motley hosts of people of all faiths who sought treatment at his hands. The tribute of the Arabic poet, Alsaid Ibn Sina Almulk, is a testimony to his medical ability:

"Galen's art heals only the body,
But Maimonides' skill heals the body and soul.



Autograph page from Maimonides "Mishna Torah."

If the moon herself were to submit to his art,
 He would deliver her of her spots
 And he would save her from her wasting away
 At the period of her decline,
 For evil and ignorance flee from his presence.
 When Maimonides arrives,
 All suffering departs."

Maimonides, however, was a rare type of physician. He was not merely interested in developing a large and profitable practice, nor was the study of medicine and the healing of the sick his major passion. His concern with and devotion to Judaism transcended all his interests.

Maimonides took to the study and the practice of medicine as a profession only after his brother, who was a dealer in precious stones, was drowned in one of his voyages to the East. (The latter, wishing his scholarly brother to devote himself entirely to the study of the Torah, assumed the responsibility for his support.) Maimonides, in a letter to a French rabbi, deplors the fact that, due to these and other circumstances, he was now forced to allot so much of his time to studies other than the Torah. "Although," he writes, "from my boyhood the Torah was betrothed to me and continues to hold my heart as the wife of my youth, and in whose love I find a constant delight, strangers whom I first took into my house as her handmaid have become her rivals and absorb a portion of my time." Like his rabbinic predecessors and his disciple Spinoza, he was vigorously opposed to utilizing his wide and deep knowledge of the Torah as a spade wherewith to dig a livelihood.

The range of subjects on which Maimonides wrote embrace logic, astronomy, jurisprudence, as well as philosophy, religion and biblical exegesis. His treatises on all these subjects reveal that he was more than a mere dilettante.

The "Mishne Torah" is the best monument to his industry. An eminent teacher of law recently remarked that to collect and systematically arrange the various decisions relating to the current government procedures is a work beyond the power of a single individual. It is, therefore, amazing that a single indi-

vidual could classify and systematize the numerous laws which were the product not of years or decades but of centuries—laws that attempted to regulate the relations of men to their God as well as to their fellowmen. In addition, his work is marked by remarkable lucidity and rare sobriety of judgment.

The "Guide to the Perplexed" reveals a colossal intellect. Maimonides, it is true, was not a philosopher in the professional sense of the word. One will not find in his *More* chapters dealing specifically with metaphysics or epistemology. He was dominantly a religious thinker, with a very practical bent of mind. His quest was for values more than essences. In his characterization of the divine being we call God, he was content with negative attributes. Goodness and the wisdom that leads to sanctified living were the things that lured him on to his quest. His intellectuality is clearly evidenced by his practical appraisals of many of the doctrines which were acceptable to both the philosophers of the Arabic and the Aristotelian schools. He manifests a remarkable independence of judgment—which was not deterred by the prevalence of the tenets with which he took issue or the prestige of those who were counted as their authors or exponents.

Maimonides, despite his singular abilities and achievements, was free of the lordly airs and imperious disposition which come with leadership and high recognition. He manifested an unfailing spirit of forbearance and humility even in his attitude to critics whose opposition to his views was the result of low motives and shallow understanding of his writings. When the vainglorious Gaon of Bagdad, Samuel ibn Ali, seeing himself eclipsed by the rising star of Maimonides, stooped to personal abuse, Maimonides dismissed his disciples from indulging in any counter attacks. Writing to Joseph ben Aknin on this subject he said: "My thoughts about this matter are different from yours, my dear son. My old age has taught me to be calm, and my physical infirmity has schooled me to be circumspect. . . . Naturally you cannot control your anger when you see me suffer; for I am your father and your teacher and your friend. But I am truly distressed that you should feel pain

at my suffering. . . . As my pupil I ask you to follow in my footsteps and to ally yourself with the oppressed rather than with the oppressors."

In reply to the Jews of Arabia who were high in their praises of his attainments, he wrote: "My achievements are far behind my gains. I am but a gleaner in the fields of my ancestors. I follow after the reapers and gather a few ears of corn which they have let fall behind them."

II

The reason for the particular appeal of Maimonides to the Jews of our day is the remarkable similarity between his times and those in which we live. The whole of Europe in the thirteenth century was



Where Maimonides lived in Cairo

in a state of war. No country was assured of peace and tranquility. The age was marked not only by political and national rivalries, but all of Christendom was kept agitated by periodic waves of religious frenzy that swept over Europe. Christian was pitted against Moslem. Before one Crusade was over another began.

In this trying and turbulent period, as in all such times, the Jew was made a target of attack. He was looked upon as an alien, a profiteer, and the personification of all the forces that were inimical to the Church and what it professed. He was herded in ghettos, stigmatized with yellow badges and led to autos-da-fe. Enforced public disputations and the burning of his holy books became a reg-

ular pastime with the masses. Even popes (Innocent III and Pious Honorius IV) characterized the presence of "the accursed and perfidious Jews" as casting an "opprobrium on the majesty of God." The opposition extended even to the Isles of England. There, too, disabilities were imposed upon the Jews which included even such things as the building of new synagogues. The Synod of Exeter, held in 1287, openly exhorted the authorities "to rise up with ready courage against such audacity, in order that it may be completely suppressed and confounded, and that the dignity and glory of the Catholic Faith may increase."

The Jew fared no better than in the Moslem-ruled sections of Europe and Africa. Spain was overrun by hordes of Almohades, a strong and austere Islamic sect hailing from Morocco. They were fanatical in their advocacy of Allah as the One True God and Mohammed as His Supreme Prophet. Their attitude to life and the arts was the reverse of that of the liberal and cultivated Almoravids, whom they had displaced. After their victory in Spain, they set out on a program of cleansing their newly acquired territories of heretics and their churches and synagogue. Their slogan was, "A Moslem state for Moslems only." The alternatives that faced the members of the other religions were exile or the acceptance of Moslem creed and conduct. The best that the members of the vanquished groups could hope for was a clandestine observance of the teachings of their faith.

To the distracted Jews of his day, Maimonides presented not only a message of hope and courage but a program which revealed a remarkable loftiness of spirit as well as insight and wisdom. At a time when bigotry was made the order of the day, he counseled his coreligionists to be tolerant to and reverent of the beliefs and religious practices of non-Jews. "The teachings of Jesus, and of Mohammed who arose after him," said he, "tend to bring to perfection all mankind so that they may serve God with one consent."

His letter condemning a Jewish scholar who reproved a Moslem convert to Judaism for refusing to consider his erstwhile coreligionists as idolaters is another illustration of his broad tolerance.

Many Jews today profess to be liberal and tolerant in their appraisals of the dominant non-Jewish religions. This is not the place to discuss whether their attitude is the result of expedience or indifference to all religious forms, or the product of a definite insight and philosophy which is broad and penetrating enough to see supplementary truths in each of the creeds. Many of these Jews, despite their liberalism towards the current non-Jewish religions, manifest, however, an attitude of illiberalism and even intolerance to their fellow-Jews who do not happen to subscribe to the same religious creed or set of practices that they do.

Maimonides' liberalism and tolerance was not of that kind. His tolerance of the religious divergence of Jews was the result not only of philosophic considerations but also of his realization of the need of union in Israel. If Judaism was to escape the effects of extreme physical oppression it was important, he felt, that

The Meaning of the Haggadah

THE core of the Haggadah's message is found in the words: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." Through the Haggadah's words and the rituals and symbols of the Seder we experience again the anguish of the slavery in Egypt and savour of the joy that came to the children of Israel upon their redemption through God's beneficent hand.

The Haggadah, with its accompanying Seder ritual, is not a celebration but a reliving. The Passover ritual is not the recollection of a dead past but a dramatic reliving of the past in which we are the participants. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, between the old generation and the new generation. The vitality and immediacy of the past is keenly felt at that moment when the past is transmitted to the child, the harbinger of the future. Life is infused into historical facts when the old generation places them into the hands of the new as a sacred heritage.

BENJAMIN KREITMAN.

the Jewry of his day should become integrated so that it would constitute an organism instead of a mere conglomeration of unrelated and antagonistic parts. He advocated a united Israel not because it would afford greater strength to strike back but more because such a union would tend to build up within that Jewry a spiritual resourcefulness which would make it impregnable to the shafts of its enemies. His leniency towards those Jews who, because of lack of knowledge of Hebrew, used the Arabic vernacular in their prayers, his refusal to consider Karaites as a sect that ruled itself out of the Jewish fold, had that aim in view. "We hear too much of unions in Israel," he said: "Let us hear more of union." He observed, "The Talmud says we should adopt a friendly attitude even to heathen idolaters. How much more should we do so toward those who sprang from the seed of Jacob and acknowledge the one true God."

Maimonides' magnanimity and disposition to judge with charity is also evidenced in his reply to those who exhorted him to pronounce an edict against Jews who were but fractional in their attachments to Judaism. "He who clings to it (the Torah) with his whole hand," he states, "has doubtless more hope than he who clings to it with but a part of it, but he who clings on with the tips of his fingers has more hope than he who lets go altogether."

The union of Israel seemed to him to be something shallow and superficial unless it also implied a common understanding and appreciation of the definite values and visions which are connoted by the term Judaism. Judaism was to him something specific. It was not (as it is to many moderns) something capable of being "all things to all men." It had a particular series of doctrines and a set of disciplines. These he considered to be the very cornerstone and framework of Jewish life and outlook. He found himself called upon to expound and elucidate the principles and the practices that were implied in its teachings. His promulgation of what seemed to him to be the distinctive creed of Judaism and his systematic compilation of its laws aimed to supply that need.

Maimonides, however, did not stop with a mere exposition of what Judaism formerly taught or implied. He realized that if Judaism was to lay claim to a whole-hearted allegiance of the men of his day, particularly those who were conversant and impressed with the philosophical doctrines that were then current, it was imperative for him to justify its teachings on the basis of their rationality and compatibility with such doctrines. He deemed himself, therefore, called upon to bridge the apparent gap between the philosophy of Aristotle, to which every thinking man of his day paid homage, and the religious and ethical precepts of Moses. His efforts culminated in his great and influential book, "The Guide to the Perplexed."

It requires no extraordinary acumen of intellect to perceive the more or less similar conditions and problems (and, I believe, also the needs) of the age in which Jewry today finds itself and that of Maimonides. This parallelism, as well as the accurate diagnosis and sagacious program of Maimonides, makes the celebration of the 750th anniversary of the death of this sage so meaningful to us.

III

Finally Maimonides' detailed approach to the problem of reconciling the teachings of Judaism with that of Aristotelian philosophy was so unique for his time that it commends the homage of even moderns. We may be unwilling to accept his conclusions, but we must respect his courage, his independence, and the high faith he placed in the revelatory powers of reason. Inured as he was to rabbinical traditions and indoctrinated as he was with scholastic tenets, he nevertheless seemed to have advanced in his attitude and method to a point which is not very far from what is characterized as the modern spirit.

He was, for example, unyielding in his advocacy of the need for empiric investigation and research, or what is known as the inductive method. He strenuously opposed the Mutikalimun who rejected the cause and effect explanations of natural phenomena, but insisted that all events taking place in the physical realm were to be referred for their explanation not to any preceding physical events but directly to the will of God. To Maimon-

ides such procedure was equivalent to the making of the concept of the will of God an asylum for ignorance. An acceptance of that view would spell, he felt, the doom to all scientific efforts and research.

Maimonides' scientific disposition is also seen in his refusal to adopt the then conventional proofs for the existence of God, proofs which were very much in effect in Arabic and Christian circles. The procedure of the religious philosophers of his day was as follows: They first argued for a belief in the creation of the world. Once this doctrine was accepted, the belief in a creator or a God seemed to them to be a necessary and logical corollary. Because Aristotle entertained a contrary theory, Maimonides refused to establish the central doctrine of religion, the Existence of God, on the strength of the debatable tenet of Creation. He therefore proceeded to prove the Existence of God tentatively on purely Aristotelian grounds. After he succeeded, he returned to the discussion of the theory of creation and the eternity of matter. He rejected the Aristotelian view not because it was contrary to the teachings of the Bible but because its objections were more insurmountable than those which were involved in the belief in creation.

If we scrutinize the arguments and the motivations of Maimonides' refusal to subscribe to the Aristotelian notion of the Eternity of the Universe or Matter, we shall also discover a note in his philosophy which is being increasingly stressed by modern thinkers, particularly those who base their metaphysical views upon recent and revolutionary experiments in the realm of physics.

In appraising Maimonides' arguments, we must attempt to probe beneath the conceptual forms and terminology which were at his disposal and endeavor to see the facts and ideas with which he was impressed.

Maimonides rejected the Aristotelian theory because it stipulated that the type of explanation which is applicable to sub-lunar regions (material world) was also to be used in the explanation of the movements of the superlunar spheres (the spiritual entities). What Maimonides strove to express in scholastic phraseology was that there were levels of reality in

TO JERUSALEM

by Judah Halevi

I

A JOY of the world, on lofty height,
Proud city of the Lord's delight,
So great my love—
How can I rest?
I yearn for thee
From distant West.

II

My soul is filled with deepest sadness
When I recall thine ancient gladness,
The departed glory
Of days of yore,
Thy holy Temple
Which is no more.

III

On eagle's wings, O would that I
Homeward to Zion might swiftly fly!
I'd pour my tears
Upon the earth,
And sorrow then
Would turn to mirth.

Translated by

MORDECAI H. LEWITTES.

nature, and that while materialistic explanations may be sufficient to account for lower phenomena, they were inadequate as an explanation of the actions of beings or entities that we know or feel to be endowed with consciousness, purpose, and ethical striving.

His high esteem for reason and intellectual capacity showed itself clearly in his discussion of the prerequisite qualification of the prophet. The true prophet, to Maimonides, was not merely a person whom Providence capriciously selected and filled with supernatural powers and insights. Before one could become disposed to such endowments, Maimonides insisted, the prophet had to have the antecedent mental and moral attributes. The true prophet had to be a philosopher, though not every philosopher was ipso facto a prophet.

Maimonides also thought lightly of the theologians who exhorted the religious devotees to observe the commandments of God solely because such observance spelt conformity to the will of God.

These theologians placed a greater premium upon such motivations than upon a reliance on the questionable human ability to behold the divine purpose or reasons for such acts. To Maimonides, the disposition to perceive the utility and comprehend the rationality of the divine commandments did not detract from the beauty of the act or the virtue of the performer. The search for the reasons and values that were linked with the disciplines of religion was deemed by Maimonides to be an obligation. The highest expression of religious devotion consisted, he felt, not in a blind, perfunctory observance of its commands and stipulations, but rather in the knowledge and understanding of its basic meanings and ideals. "The highest kind of worship is only possible," he says, "when knowledge of God has been acquired."

Maimonides must not, however, be conceived merely as a cold intellectualist. There is a warmth and a mysticism pervading his religious speculations which shines with a crystal brilliance, particularly in the early chapters of his "Mishne Torah." The German scholar, Joel, asserts that Spinoza got his love of God, "Amor Dei," from Crescas, and intellectualism (*intellectualis*) from Maimonides. I am inclined to believe that the two tendencies of Spinoza have Maimonides as their source.

Maimonides' success in perfectly harmonizing for the men of his generation the truths of Moses and Aristotle is also the result of a basic conception with which moderns can heartily agree. In the light of the Biblical studies and interpretations of the Higher Critics, we may completely disagree with Maimonides' disposition to attribute philosophic truth to Scripture, (truth which becomes apparent only when we resort not to a literal but to a metaphorical exposition of its meanings). Maimonides felt no restraint in his reinterpretations of the Bible despite their obvious meanings or connotations because of his basic belief in the absolute unity and identity of truth, no matter from what source it was revealed.

Thomas Aquinas, the most eminent of the medieval Christian scholastics, also was confronted with the problem of harmonizing reason and revelation. He

resolved the difficulty by asserting that there were two distinct sets of truths; one applicable exclusively to the realm of religion and the other to the realms of philosophy. Neither was or could be made subject to the tests or criteria of the other. What was true in philosophy need not necessarily be true in religion and vice versa. To Maimonides such a solution was very distasteful. "God is One" and "The Seal of the Holy One Blessed Be He" is Truth—One Truth, he argued. Any incompatibility that existed between theology and philosophy was the result of a misconception of either the latter (philosophy) or a misinterpretation of the former (scripture). It is this fundamental faith of Maimonides in the Unity and Sovereignty of Truth that was responsible for his latitudinarian treatment or allegorical interpretations of the Bible.

I shall not enumerate the views of Maimonides in realms other than that of

philosophy and theology wherein modern tenets and tendencies appear. One may find them in his discussions of the principles of hygiene, psychology, and sociology. His conception of the various types of philanthropy—the last and the most meritorious of all being that which "anticipates charity by preventing poverty"—constitutes an objective which many of our modern Community Chest agencies could well emulate.

The rare beauty of the personality of Maimonides, the sagacity with which he met the problems of his day, which were more or less similar to our own, together with the success which he attained in perfectly harmonizing the then current creeds and concepts of religion and philosophy are in my opinion responsible for the epithet which Jewry has bestowed upon him—"from Moses (son of Amran) unto Moses (son of Maimon) there did not arise one like unto Moses (Maimonides)," and also for the universal tributes which is now being paid to his memory.

Israel Commemorates Maimonides Anniversary

THE official opening of "Rambam Year" was recently marked in the *Knesset* (Parliament) and by special ceremonies in Jerusalem and Tiberias attended by members of the Government, the Chief Rabbinate, scholars, physicians and pilgrims last week.

"Rambam Year" commemorates the 750th anniversary of the death of the noted medieval Jewish philosopher and scientist, Rabbi Moshe Ben Maimon (Maimonides). The name *Rambam* is derived from the Hebrew initials of the full name of Rabbenu Moshe Ben Maimon.

In Jerusalem, an exhibition of more than 3,000 volumes by and about the *Rambam* was opened at *Mossad Ha'Rav Kuk* (the Rabbi Kuk Institute) by Rabbi Y. L. Maimon, President of the Institute. President Izhak Ben-Zvi and Prime Minister Moshe Sharett addressed the gathering.

In Tiberias, about 10,000 persons gathered for ceremonies at the Tomb of the *Rambam*. The fifth conference of the Society for the Study of the History of Medicine and the Natural Sciences, which was devoted to the *Rambam* and

his works, was begun on the same day there. Elsewhere in the country, more than 400 lectures on the *Rambam* were given by scholars and scientists.

"Rambam Year" is being sponsored jointly by *Mossad Ha'Rav Kuk* and the Ministry of Religious Affairs. The *Rambam's* grave in Tiberias is to be rebuilt and the *Mossad Ha'Rav Kuk* has undertaken to republish all of the works of the *Rambam* within the next five years.

The first will be the *Rambam's* codification of Mosaic and Rabbinic Law, "*Mishneh Torah*" also known as "*Ha'Yad Ha'Hazakah*" (The Strong Hand).

The new edition is in the same format as that of the first printed copy extant, published in Rome in 1480. Rabbi Maimon has edited and written an extensive introduction to the work. The *Mossad Ha'Rav Kuk* will also publish a popular edition of the *Mishneh Torah* in sixteen volumes, including all vowel-points and commentaries. This edition will contain *Sefer Ha'Mitzvot* (The Book of Commandments), which will be translated from Arabic, and *Rambam's* introduction to the "*Mishna*."

MA NISHTANAH—AMERICAN STYLE

A Rendering of the 4 Questions

By SHOLOM ALEICHEM

THE FIRST QUESTION

FATHER, I want to ask you four questions.

The first question is this: *Mah Nishtanah Halailah Hazeh*—why is this night of Passover different from all the nights of the rest of the year?

Shebcol Halelot—on all other nights of the year we eat what we like, be it a Jewish steak or pork chops, or fish, or oysters, or lockshen pudding or pumpkin pie. *Halailah hazeh*—tonight we only eat Matzah and bitter herbs. And if we want to eat *chometz*, mother has told us that we must go to a restaurant because—so she says—at home everything is strictly Passover. Everywhere, in every corner, it is kosher and clean. Everything shines and sparkles. Brand new crockery and dishes have been bought from the stores. The furniture has been polished, the walls washed down, the windows cleaned, the woodwork re-varnished, Sadie the maid, *koshered* everything. There is a powerful smell of strongly peppered fish from the kitchen, and an aroma of goose-fat. And there are *baimishe knaidlach* and *chremzlach*.

And suddenly we've been told to put on our hats, sit at the table, a Siddur and Hagaddah pushed into our hands to read. We sit, like dummies, and we look into our books, and we look, and we look.

What sort of play is this? What do you call it?

THE SECOND QUESTION

Why are we so ashamed of our Yom-Tov?

Are we ashamed of the fact that we were freed from the yoke of Egypt and became from slaves and vagabonds a free people, a single nation?

Are we ashamed of Moshe Rabbenu's Bible?

Or are we ashamed of our Temple, which was a Holy House for all the Nations?

Or are we ashamed of our rulers, our kings, who could boast of other things

than wars and bloody deeds, who wrote great books, holy songs, psalms?

Or are we ashamed of our Prophets, who were not afraid to point out the faults of the greatest in the land, even the king, and to tell him the truth to his face?

Or are we ashamed of our ancestors who let themselves be tortured and burnt, hanged and drowned, drawn and quartered, their children killed before their eyes; and yet they sprang lightly into the fires for the sake of *Kiddush Hashem* with *Shma Yisrael* on their lips. Is it this we are ashamed of?

THE THIRD QUESTION

Why have you sent us to school to learn only English and you have forgotten to teach us the language in which the Bible is written, the language which the Prophets spoke, the language in which there exists, they say, a fine rich literature?

Why have we had to learn the histories of all nations, old and new, but the history of one people we have not been taught—the history of our own Jewish people?

Why do we know so well the geography of the whole world, its mountains and its valleys, its rivers and its seas, its cities and its towns, but we know nothing of the land of our ancestors of Eretz Yisrael?

THE FOURTH QUESTION

How is it that we know when Christmas is, and the dates of Washington's Birthday, Decoration Day and Thanksgiving Day—but we do not know the date of Chanukah, what is Purim, when is Succoth and what is the meaning of Passover?

How is it that we know who Shakespeare was, and Milton, and Longfellow and Thackeray, Poe and Mark Twain—but we do not know anything about Yehuda Halevi, Gordon, Levinsohn, Abramovitch, Bialik and lots more of our own thinkers and writers?

Why, why, and why? Why must I always be asking questions . . . ?

There, father, I have asked you all four questions. And now I beg of you please give me the answers to my questions.

And if you don't give me an answer to my questions I myself will give an explanation. And this is it:

We Have Been Slaves . . . !

DR. SILVER VIEWS THE FUTURE OF JEWISH LIFE

AN OPTIMISTIC view of the future of American Jewry was expressed here this week by Dr. Abba Hillel Silver, noted Zionist leader, addressing 2,000 persons at a meeting at Hunter College arranged by the American Zionist Council on the occasion of the American Jewish Tercentenary celebration.

"Given peace and economic stability," Dr. Silver said, "The American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions and will make worthy contributions to the total life of America and world Jewry.

"The American Jewish community of tomorrow will, in the main, be what American Jews will make it. External pressure may from time to time be massive, but the internal motivations will be decisive. It should be remembered that always it was not external compulsion or any historic dialectics which kept the Jewish people alive, but fierce, stiff-necked voluntarism.

"Given devoted and well-informed leadership and adequate religious training of our youth, we may look to the future of the American Jewish community, barring disastrous revolutionary changes in the structure of American government and society, with a good measure of confident hope," Dr. Silver stated.

The Zionist leader emphasized that "the guiding principle should be maximal participation in American life and maximal devotion to its progress and security, along with maximal interest and support of Israel." He lauded American Jewry's contributions to the creation of the Jewish State. "The great political victories which culminated in the decision of the United Nations, and in the recognition of the State of Israel by the American

(Continued on page 23)

NEWS OF THE CENTER

Concluding Late Friday Night Service, March 25

The closing late Friday night service of the season will be held this Friday, March 25, at 8:15 o'clock and will be devoted to honoring those students who have continued their Hebrew studies for two years beyond Bar Mitzvah. In addition, the Brooklyn Jewish Center Ensemble, under the direction of Mr. Sholom Secunda, will render a musical program with Cantor Sauler as soloist.

The following students will be honored: Joel Fisher, Melvin Fox, George Friedman, Seth Greenwald, Martin Nachimson, Allan Pinsky, Gerald Pollack, Charles Stein and Richard Tascandi.

The traditional Kushner award given to the student in the Bar Mitzvah Fellowship who has made the most progress in his Hebrew studies will be awarded this year to Charles Stein, a graduate of our Hebrew School and now a student in the second year of the Hebrew High School of Greater New York. This award is made by Mr. and Mrs. Julius Kushner in memory of Zvi and Pia Kushner. Rabbi Kreitman and Rabbi Lewittes will participate.

All Center members, their families and friends are cordially invited to attend these services.

United Jewish Appeal Drive

The Center's annual campaign in behalf of the United Jewish Appeal is well under way. This year's drive will again be highlighted by the traditional UJA Dinner which will be held in our building on Thursday evening, May 5th. Center members are urged to participate in this most worthy cause and to make their reservations at \$6.50 per person. Mr. Harry Leventhal is Campaign Chairman, together with Messrs. Saul S. Abelov, Frank Schaeffer and David Spiegel, as co-chairmen.

Zionist District No. 14

Sponsors Theatre Party

The Zionist District No. 14 has taken the Broadway show "Plain and Fancy" on behalf of the Zionist Fund and Youth Commission for the performance of

Thursday evening, April 28th. Tickets are moderately priced and may be obtained at once from Mr. Sam Palley, Chairman; Abe Meltzer, Co-chairman, or evenings from Anne Seidenstein, Secretary, at the Z.O.A. office at the Center.

Passover Sedorim

The first Seder, on Wednesday, April 6th will begin at 7:00 o'clock and the second Seder Thursday, April 7th, will commence at 7:00 o'clock.

Siyum Services

Services for the first born son will be held on Wednesday morning, April 6th, at 7:30 and 8:30 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Wednesday and Thursday evenings, April 6th and 7th, at 6:15 o'clock; on Thursday and Friday mornings, April 7th and 8th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choral Group.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Thursday and Friday mornings, April 7th and 8th at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Wednesday and Thursday mornings, April 13th and 14th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Candle Lighting During Passover

Candles will be lit Wednesday and Thursday evenings, April 6th and 7th, at 6:05 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Tuesday and Wednesday, April 12th and 13th, at 6:12 o'clock.

Sabbath Services

Friday evening services at 6:00 P.M.

Kindling of Candles 5:20 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra or portion of the Torah. "Vayikra" Leviticus 1.1-5.26 Haphtorah Reading: Prophets, Isaiah 43.21-44.23.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will be held at 4:30 P.M.

The lecture in Yiddish will be given by Rabbi Gerson Abelson at 5:30 P.M.

Minha services at 6:30 P.M.

Daily Services

Morning: 7:00 and 8:00 A.M.

Minha services at 6:30 P.M.

Gym Schedule For Holidays

The Gym and Baths Department will be open on Wednesday, April 6th (Erev Pesach) for men and boys from 1 to 4 P.M., and will be closed Thursday and Friday, April 7th and 8th for Passover and will reopen on Sunday morning, April 10th, for men at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the department will be open on Tuesday, April 12th for men and boys from 1 to 4 P.M., closed on Wednesday and Thursday, April 13th and 14th, and will reopen on Friday morning, April 15th, for men at 1:00 o'clock.

Personal

Mr. Hyman Brickman, Supervisor of Youth Activities of the Brooklyn Jewish Center, will appear on a special television program on April 10th at 8:30 A.M. (Channel 4). He will participate in a panel discussion on Jewish education, sponsored and arranged by the Jewish Theological Seminary of America.

DO YOU AVAIL YOURSELF OF
THE CENTER LIBRARY?

THE HEBREW SCHOOL

A GROVE of 1,000 trees was planted in Israel by the students of our school in honor of Dr. and Mrs. Elias N. Rabinowitz. In presenting the scroll Rabbi Lewittes called attention to the fact that Dr. Rabinowitz had recently celebrated his 70th birthday and had rendered distinguished service to our Center, to our country as a chaplain in World War I and to the Jewish community. He also praised the work of Mrs. Rabinowitz, our registrar, who has conducted the campaigns for the JNF collections in the past years. Mr. Julius Kushner, chairman of the Hebrew Education Committee, and Harold Spevack, president of our G. O., also delivered brief addresses. Dr. and Mrs. Rabinowitz were chosen for this honor by a joint committee representing the faculty and the students of our Hebrew School. In a brief response, Dr. and Mrs. Rabinowitz thanked the students and promised to continue their work in behalf of our school and Israel.

* * *

Successful Purim entertainments were arranged for our two sessions on Sunday, March 6. Hundreds of children appeared in costumes depicting various phases of Jewish history. Besides the traditional Mordecai and Esther costumes, students came dressed as the three Patriarchs, a Shabbat table, Moses granting the Ten Commandments, halutzim planting trees in Israel, the Hebrew alphabet, the map of Israel, Haman on the gallows, etc. A committee of teachers and students picked the following as having worn the most original costumes: Henry Arkin, Deborah Bobrow, Ruth Bobrow, Herbert Cohen, Jay Gutchman, Fred Harmatz, Elliot Hochman, Ernest Horowitz, Marcia Katel, Susan Koron, Louis Kulik, Carol Litman, Richard Newman, Marc Ostrow, Andrew Rappaport, Susan Rothberg, Eileen Rubinson, Victor Schuman, Robin Soloway, Judith Spevack, Linda Zeitz; second session: Ronnie Abrams, Myrna Bader, Phyllis Berman, Felice Brand, Marion Brown, Ruth Cohen, Carol Coopersmith, Barbara Eistenstadt, Helen Friedman, Isabel Gallant, Vicky Gilulle, Sarah Herschkowitz, Marc Kalton, Joan Kershenbaum, Gerald Kuchinsky, Steven Lescht, Jane Ostrow, Janet Panem, Alice

Paster, Janet Rothstein, Susan Rothstein, Barry Schneider, Jonathan Schneider, Susan Schoenfeld, Barbara Weinberg and Barbara Wexler.

The student Megillah reading took place on Monday and Tuesday, March 7 and 8. Each pupil received a grogger and *hamentash*. The Megillah was read by Mr. Aaron Krumbein.

* * *

Preparations are being made for the Passover celebration. Students of our choral group will lead in the Model Seder to be held on Thursday, March 31. Ar-

rangements for the Seder will be made by a joint committee of parents and teachers under the chairmanship of Mrs. Rabinowitz and Mrs. Epstein.

* * *

The P.T.A. held a meeting on Tuesday, March 22. The program consisted of a medley of Passover songs by the Hebrew School choral group under the direction of Mr. David Weintraub, a Passover film, "The Passover of Rembrandt Van Rjin," produced by the Jewish Theological Seminary of America, and a report of the progress of our school by Rabbi Lewittes. Mrs. Epstein presided.

YOUNG FOLKS LEAGUE

ONCE again, the time is approaching when we all eagerly await our annual social event, the Cotillion, this year to be called the Champagne Cotillion. With the passing years, our Cotillion has become a traditional one which has grown in stature and importance. This year it has been the feeling of many people that this event should provide for our members the meeting place for many of those who have graduated from our group into the Young Married Group. Therefore we have planned a joint affair so that our members can now attend the Cotillion and renew their friendship with former members who were married during the past few years. A joint committee of both groups has been hard at work planning a gala evening of celebration, entertainment, refreshments — both liquid and solid — and dancing. The date is Saturday night, May 7.

* * *

There is a certain pride in membership in the Brooklyn Jewish Center which goes beyond the pride of membership in the usual organization. As you know, our Center always leads all the rest in activity and contribution to the welfare and benefit of our community. We should dedicate ourselves to greater participation in these activities, particularly through membership on committees, so that we may have a real and important part in the work of the Center.

* * *

We who are responsible for the programming for our group are anxious to get our meetings early. However, earlier

meetings depend upon you, not us. We therefore urge every member to make a special effort to arrive not later than 9:00 P.M.

* * *

CALENDAR OF EVENTS

Regular Programs

Wednesday, March 30—An interesting program on "The Song of Songs," will be presented with singing, dancing and commentary.

Tuesday, April 5—A demonstration by a renowned hypnotist.

Wednesday, April 20—Another in our Center Forum series. Watch for further announcements.

Wednesday, April 27—All Y.P.L. Brooklyn groups will join with us in our annual United Jewish Appeal affair.

Note: All meetings start promptly at 9:00 P.M. Refreshments and Dancing will follow each program. Admission by presentation of 1955 membership card only.

* * *

Interest Groups

Our *Oneg Shabbat* will continue to be held every Friday night following the late Friday Night Service.

Our Arts & Crafts Interest Group will meet on Tuesday, March 29, and Tuesday, April 26.

Our Bowling Interest Group continues to meet every Sunday, at 2:00 at Kings Recreation Center, Clarkson and New York Avenues.

Special events—Thursday, March 31—Executive Board meeting. All members are invited.

THE CENTER ACADEMY

THE Purim Celebration at the Center Academy began on Monday morning, March 7, with the reading of the Megillah in the Beth Hamidrash by our dear friend, Rev. Meyer Rogoff, who has been performing this service for the past 25 years to the delight of all our children.

We are most grateful to Miss Naomi Nathanson for her fine direction of the singing and to Miss Claire Schwartz and Mrs. Mildred Sucov (assisted by the other members of the faculty) who led the dances.

* * *

The Upper Grades presented a Purim operetta at the monthly meeting of the P.T.A. which was held on Monday, March 14. The performance was under the leadership and direction of Miss Naomi Nathanson assisted by Miss Schwartz, Mrs. Unterman and Mrs. Krulik.

* * *

The Sixth and Eighth Grades visited the United Nations and attended a session of the Security Council. The lower grades visited the Planetarium and viewed the special exhibit "From here to infinity" on Wednesday, March 2.

A garden of one hundred and fifty trees was planted by the pupils of the Center Academy in honor of Dr. Israel H. Levinthal. The certificate will be presented to Dr. Levinthal upon his return to the Center.

* * *

The students of the Academy are preparing for the Seder which they perform annually. This year they will also conduct a model Seder for the Sisterhood of the Brooklyn Jewish Center. The graduating class of the Center Academy supervises and participates in both Sedorim.

* * *

The Center Academy is preparing for its Gala Silver Jubilee Dinner and Dance on May 1st, at the Brooklyn Jewish Center, to celebrate the 25th anniversary of its founding. Alumni parents, alumni, and parents of the students now in the Academy are invited to attend. On this occasion all presidents of the Board of Trustees of the Center Academy will be honored. In conjunction with the dinner a Silver Jubilee Journal will be published. The proceeds of this Journal will help defray the cost of the educational and scholarship expenses of the school.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOCK, LAWRENCE: Single; Res.: 153 Newport St.; Bus.: C.P.A., 295 Madison Ave.; *Proposed by* Paul Kotik, Harry Cohn.

BURICKSON, MISS MURIEL: Res.: 1130 Clarkson Ave.; *Proposed by* Harriet Katz, Nat Marx.

EIGES, DR. THEODORE: Married; Res.: 751 Troy Ave.; Bus.: Dentist, 1740 Carroll St.; *Proposed by* Paul Kotik, Harry Cohn.

FLASTER, MISS EDITH: Res.: 842 Ashford St.; *Proposed by* Ruth Cohen, Helen Cohen.

FRIEDSTEIN, MISS IRENE: Res.: 565 East 94th St.; *Proposed by* Seymour Eistenstadt, Natalie Katzman.

GREENBERG, ARNOLD G.: Married; Res.: 737 Eastern Pkwy.; Bus.: Furs, 315—7th Ave.; *Proposed by* Leo Kaufmann, Louis Kramer.

GREENBERG, MISS JEANNE: Res.: 1115 Union St.; *Proposed by* Henrietta Moscowitz, Harry Mandler.

GREENSTEIN, CHARLES: Married; Res.: 257 Brighton Beach Ave.; Bus.: Fruiterer, 1932 Kings Highway; *Proposed by* Dr. Sidney E. Licht, Sam Kirschenbaum.

GROSS, MISS SHIRLEY: Res.: 738 Georgia Ave.; *Proposed by* Aaron Gottlieb.

KANE, LARRY: Single; Res.: 28 Old Farm Rd.; Bus.: Salesman; 39 Taylor St.; *Proposed by* Harvey Harris.

KAPLAN, MEYER: Married; Res.: 480 Lefferts Ave.; Bus.: Buyer, 112 West 38th St.; *Proposed by* Robert Fox.

LIEBESKIND, ARTHUR: Single; Res.: 706 Lefferts Ave.; Bus.: Medical Student; *Proposed by* Morris Liebeskind, Harry Blickstein.

NAZNITSKY, HERMAN A.: Single; Res.: 1933 Union St.; Bus.: Bank Clerk, Clinton Trust Co.

POSTOL, MISS HARRIET: Res.: 404 East 52nd St.

SCHORR, PHILIP: Married; Res.: 1443 President St.; Bus.: Aeronautics, Woodridge, N. J.; *Proposed by* Robert Fox, Harold W. Hammer.

SPIELFOGEL, DR. MORRIS J.: Single; Res.: 1621 St. Johns Pl.; Bus.: Optometrist, 1502 Pitkin Ave.; *Proposed by* Paul Kotik, Philip J. Kaminsteinl.

TENDLER, MISS ENID: Res.: 476 Christopher Ave.;

The following has applied for reinstatement:

GUTCHIN, JONAS: Married; Res.: 159 East 96th St.; Bus.: Internal Revenue; 210 Livingston St.; *Proposed by* Henry Spitz.

FRANK SCHAEFFER,
Chairman, Membership Committee.

SATURDAY NIGHT CLUBS

THE Purim Carnival and Dance, held on Saturday evening, March 12th, will long be remembered by our club members and the community at large. All told, over 400 youngsters of all ages participated in the planning and staging of this spectacle. For many weeks, the carnival was a dominant item on the agenda of the clubs. When time could be spared, there were hilarious Purim songs to learn and sing "When Adar enters, we abound in joy."

For an entire hour the Carnival doors were kept closed to the public; the youngsters were busily applying the finishing touches to their booths. Amazing how many skilled carpenters, painters, decorators and technicians we have in our midst! Then the public and our own youngsters had the time of their lives playing the various games set up for them. Finally, with the younger element gradually making its exit, the affair turned into a gala dance and social. Everybody—but everybody!—had a wonderful time.

No sooner was the Purim Carnival over when work began on the Passover observance. On the evening of April 9th, our members will assemble for a Third Seder. The program will revolve around an original Haggadah, written by the youngsters themselves. There will, of course, be adequate supplies of holiday food, and the traditional Passover symbols will be prominently on display.

• CENTER BULLETIN BOARD •

PASSOVER SEDORIM

will be held at

THE CENTER

Wednesday and Thursday Evenings

April 6th and 7th

The Sedorim will be conducted by

RABBI ISRAEL H. LEVINTHAL

and

CANTOR WILLIAM SAULER

Reservations:

Members, their children, sons-in-law, daughters-in-law, and grandchildren **ONLY** — Adults: \$10 per person each Seder; Children under 13 years: \$8.

Immediate relatives in family other than above: \$12 per person each Seder.

Reservations will be accepted **ONLY** until Thursday, March 31st. Send reservations with remittance immediately.

THE WOMEN OF THE CENTER

are invited to the next

GENERAL MEETING

of the

SISTERHOOD

Monday, March 28, 12:45 P.M.

Program:

"The Romance and History of the
Wine Industry"

presented by

MRS. JAMES HELLER

MODEL SEDER

conducted by the Graduating Class of the
Center Academy

under the leadership of

MR. LEO SHPALL

PASSOVER SONGS

led by Miss NAOMI NATHANSON

Refreshments served at close of meeting

MRS. JULIUS KUSHNER, *Chairman*

MAKE YOUR RESERVATIONS NOW

for the

ANNUAL CHAMPAGNE COTILLION

Sponsored jointly by the

YOUNG FOLKS LEAGUE

and the

YOUNG MARRIED GROUP

Saturday Evening, May 7, 1955

at

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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

With the approaching Passover holidays, we are reminded that not since the Exodus has the message of Pesach, symbolizing Freedom, been clearer or more pertinent than for the Jews of America today. We, who had the good fortune to participate in the redemption of the oppressed Jews of our generation through the rebirth of Israel, are now given the opportunity to help insure that nation's growth to maturity. As partners, we must join the State in an effort to build a stable economy—a burden too staggering to be borne by Israel alone. By our contributions to the United Jewish Appeal, and through our purchase of Israel Bonds, we can meet this challenge. Let us truly show our devotion to the new state and our understanding of the true meaning of the Passover holiday by responding generously to these appeals. A HAPPY PESACH TO ALL!

BEATRICE SCHAEFFER, President.

General Meeting

In greeting an audience of more than 300 men and women at our February 24th meeting, our President, Beatrice Schaeffer, introduced Brotherhood Week with a quotation urging "men under the Fatherhood of God to remember that they are also brothers unto each other, and that the thread of many races and creeds woven together will last throughout the year."

A very delightful public welcome was given to new members of Sisterhood, each of whom received a pretty blue and white corsage as her name was called.

Stating that "music has sustained the Jewish people throughout the centuries and through the Diaspora," our charming Vice-President and chairman of the evening, Sarah Kushner, introduced "The Festival of Dedication," a musical salute to three hundred years of American Jewish life, written by Eugene Secunda, son of Sholom Secunda, under whose direction the entire Cantata was presented.

Our Center Choral Ensemble of sixty voices, the rendition of many solos by our Cantor, William Sauler, the impeccable delivery of the Narrators, Sarah Epstein and "Hershey" Kaplan, and the fine dramatic contribution of Carl Kahn and David Schaeffer, made it a distinguished performance.

Cheer Fund Contributions

In gratitude to Sisterhood's encouragement—Mr. and Mrs. Emanuel Davis; In memory of the son-in-law of Mr. and Mrs. Harry Blickstein—Mr. and Mrs. M. Robert Epstein, Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Isador Lowenfeld, Mr. and Mrs. Benj. Markowe, Mrs. Claire Mitrani, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Frank Schaeffer.

Kiddush Sponsorship

With great joy on becoming grandparents for the second time, Mr. and Mrs. Henry Brautman will tender a Kiddush on Saturday, April 2, to our Junior Congregations. Celebrate your *simchas* with a kiddush for our children and *shep naches* also. Call Chairman Dorothy Langer, PR 4-3958.

Nominating Committee

Lil Lowenfeld, Chairman of the Nominating Committee, welcomes all recommendations and suggestions for our new Executive Board to function from June on. She may be reached at SL 6-9865.

Laurels to Mary Kahn

The fun of a glorious week-end (who cares about a little rain among three hundred warm and happy friends?) at the Laurel-in-the-Pines Hotel in Lakewood from March 4-6 is over, but the memory of Sisterhood's first joint vacation will linger on until next year when a similar holiday is planned. We express our gratitude to our itinerant registrar and indefatigable chairman for this project, who, together with Harold Brown, of the Center Governing Board, arranged this most enjoyable week-end.

"Chai" Club Membership Grows

Mollie Markowe, our "Chai" Club Chairman, reports that sixty women have now joined the "Chai" Club division of our Torah Fund efforts. These members were guests at a magnificent luncheon, on Feb. 28th at the East Midwood Jewish Center, the first for the newly-created Bklyn. Branch of the National Women's League of the United Synagogue, and have the privilege besides of bringing a guest, non-affiliated, to our own Torah Fund Luncheon. Call Mollie, PR 2-1287, and ask to become a member of this Special Gift Group,—\$18 and over admits you.

Torah Fund Luncheon at Center

A brief mention here presages a glorious report in the April issue of a successful purposeful and wonderful Torah Luncheon, under the very capable chairmanship of Edith Sauler, wife of our Cantor. Wednesday, March 16th was the day, and if you missed it, you suffered a loss in every way—program, entertainment and collation. But your \$6.11 can be used so fruitfully by the students, future teachers and rabbis at the Jewish Theological Seminary, the beneficiary of this function, that we suggest it is never too late to mail check for same, payable to Sisterhood B. J. C. and mail to the Center.

Joseph Goldberg Memorial Forest

Thousands of trees will grow in the Goldberg Memorial Forest if we continue to purchase them on all occasions from the Center desk, or by calling Sarah Klinghoffer, SL 6-8252. The example of the Aviva group of Hadassah, under the industrious chairmanship of our own Board member, Clara Meltzer, is worthy of emulation: they have subscribed to the purchase of 1,000 trees to the memory of our late beloved Administrative Director.

Israel Bonds

You and your husband are invited to attend a magnificent affair at the Waldorf Astoria on April 26th, Israel Independence Day, If you purchase a \$1,000 Bond. Mother's and Father's Days are coming up soon. Buy them these gifts, both interest-bearing. Get in touch with Anne Weissberg, ST 3-0639.



Some of the members of the "Cbai Club" of the Sisterhood, who attended the "Cbai" Luncheon at the East Midwood Jewish Center on February 28.

United Jewish Appeal

The drive is on and you are the driver, —get behind the bandwagon and reach your prospects to give, give now and give generously toward this over-all important UJA campaign. Chairman Rea Zimmerman and Special Gifts Mollie Meyer are working zealously toward a record contribution from Sisterhood members. Help them attain this goal and help Jews everywhere with your contribution. Donors of \$25 and over will be invited to a gala luncheon on Wednesday, May 4th.

Women in the News

Rose Davis, our Social Secretary, has moved to Teaneck, New Jersey. We regret having to lose her excellent services but we congratulate the Jewish community of Teaneck on the acquisition of a wonderful worker.

Sarah Kushner, our own Vice-President and President of the UPTA of the Metropolitan Hebrew Schools shared her knowledge of Jewish Culture with the thousands of listeners of radio station WLIB, who heard her Purim message and will hear her Passover message on April 4th, at 5:15.

Calendar of Events

Mon., Mar. 28 — General Sisterhood meeting, 12:45 P.M. Program includes talk on Wine Industry and Model Seder and Choral Ensemble arranged by Center Academy. Mrs. Sarah Kushner, Chairman.

Mon., April 11—Sisterhood Executive Board Meeting, 1:00 P.M.

Mon., April 25 — General Meeting, 8:15 P.M. Gala Program celebrating Israel Independence Day.

Wed., May 4—UJA Luncheon for donors of \$25 and over.

Mon., May 9 — Sisterhood Executive Board Meeting, 1:00 P.M.

THE YOUNG MARRIED GROUP

AS PART of its regular program of special events for its members, the YMG presented an evening devoted to the work of the Margaret Sanger Research Bureau and the Planned Parenthood League. Our speaker on Feb. 23 was Mrs. Estelle Flowers, the Executive Secretary of the New York Branch. This program was of great interest and members had ample opportunity to ask questions of the speaker.

On March 7 the group participated in the special late evening Megillah reading. This extra reading, and the combined social afterwards, is now an established annual practice.

Our March 22 program was devoted to Jewish Music Month, and we had the

pleasure of hearing interesting analyses and interpretations of the classics by Mr. Morris Traub, a member of the Center.

Our meeting of April 26 will feature another wonderful evening with Mr. Harold Becher. Mr. Becher's interpretation of the Book of Job (you will recall his excellent analysis of the Book of Ruth) should be a "must" on your list of things to do with the YMG.

Remember the UJA and the combined annual affair. The UJA drive is now in full swing. The dinner is scheduled for Thursday, May 5, and our annual affair for Saturday, May 7. Remember both dates, and act fast, please.

DAVID M. GOLD.

JUNIOR LEAGUE NEWS

WHEN all is said and done, the Junior Leaguers seem to be enjoying the best years of their lives under our auspices. Both groups are thriving.

Now our sights are turned to a major event, a Matzoh Ball to be held on Saturday night, April 9. This is one of the events we are trying to build into an upper teen-age program.

The Junior League is now accepting applications. All teen-agers who are in college or about to enter college are cordially invited to apply for membership. The dues are very nominal.

Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge of both Junior Leagues. He will be glad to answer all questions.

Dr. Silver's Views

(Continued from page 16)

Government, were due in a very large measure to the activities of the American Jewish community," he stressed.

American Zionists, Dr. Silver declared, should "most decidedly oppose" positions taken by the U. S. Government which "appear to us to be unsound, unjust or ill-advised." At the same time he cautioned against interpreting "all actions of which we do not approve as stemming from ill-will or malice."

Asserting that "we should not accept or concur in any foreign policy of our Government, whether in relation to Israel or for that matter to any other country, which does not appear to us to be just as good for the American people," Dr. Silver added: "But when we criticize our Government for wrong policies toward Israel, we should never lose sight of the basically friendly and cooperative attitude which has persisted through many decades."

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Harry A. Freedman of 135 Eastern Parkway on the engagement of their son, Jerome, to Miss Linda Winston of Manhattan.

Dr. and Mrs. Aaron Hirsch of 328 New York Avenue on the birth of a daughter to their children, Dr. and Mrs. Sigmund J. Rosen on March 12th.

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Letter to the "Review"

Dear EDITOR:

I am writing to you on behalf of the Ginzach La Zionut Hadatit—Religious-Zionist Archives in Jerusalem. These archives were established for the purpose of preserving records and documents of significance to Jewish-Religious and Zionist activities. The Ginzach already serves as a research-center and source of material for writers and historians; its importance will continue to grow.

One of the fundamental tasks of our archives is to accumulate material con-

cerning the history and activities of Jewish communities all over the world.

We are confident that Jewish communities everywhere will welcome the initiative taken by our archives in Jerusalem and will extend their assistance and cooperation by sending to us all types of material, printed and handwritten, books, pamphlets, etc. We are particularly interested in photos covering communal and synagogue activities.

M. SH. GESHURI, *Director*,
Religious-Zionist Archives,
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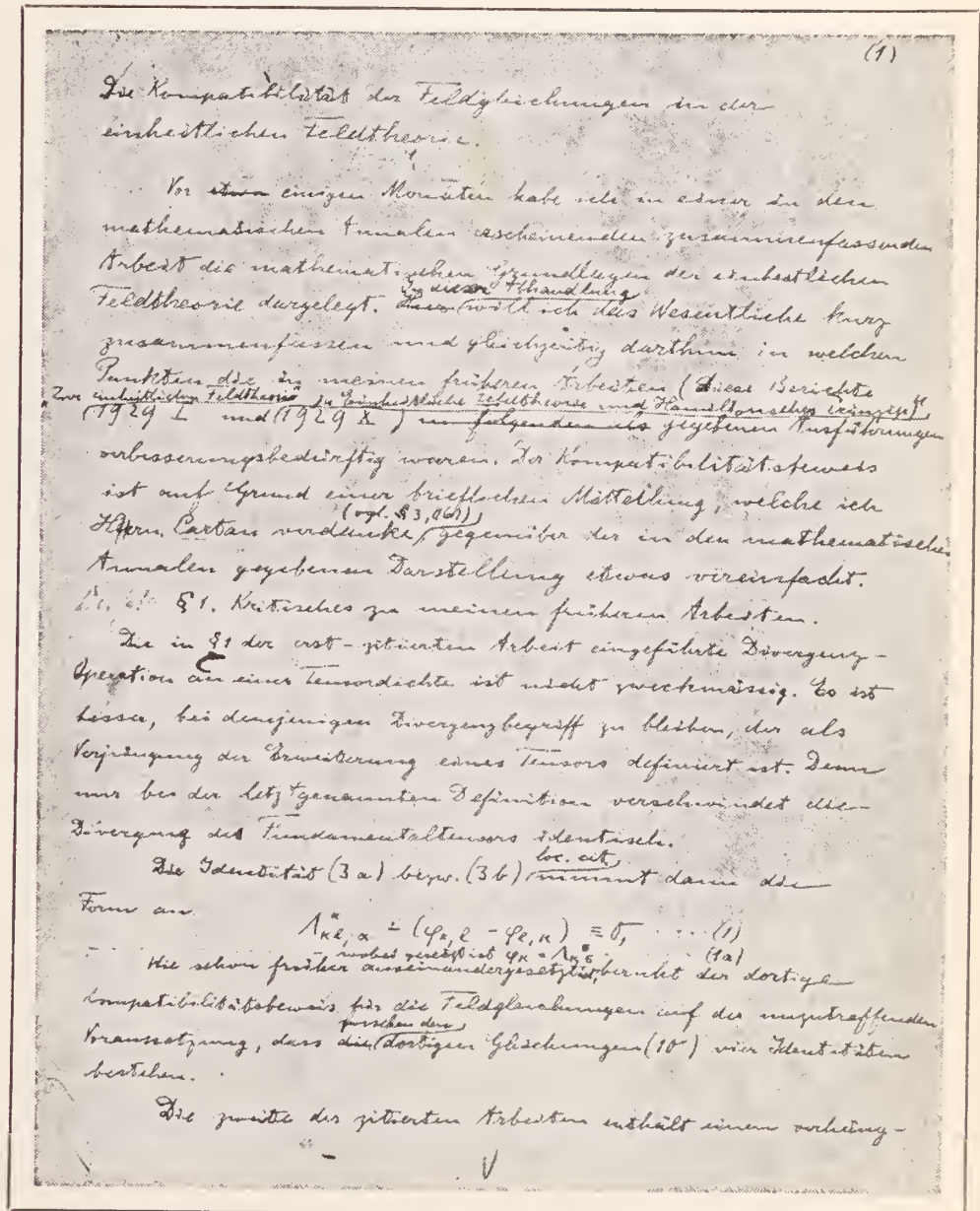
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The Brooklyn Jewish Center Review

April, 1955

Prof. Einstein's gift to the Brooklyn Jewish Center . . . Opening page of an early manuscript of Prof. Einstein's lifework, the Field Theory, presented by the scientist to the Library of the Center at its opening.



THE LOSS OF ALBERT EINSTEIN

By WILLIAM I. SIEGEL

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to

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of the

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and

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THE LOSS OF ALBERT EINSTEIN

THERE is a physical law that nothing material in the universe is ever destroyed: the changes are those in form and substance only, but the sum total of matter remains eternally constant. It is fortunate for mankind that this law is at least partially true of men, who die physically but leave behind, for the benefit of posterity, the fruits of their living.

It is at the moment unthinkable and impossible of realization that Albert Einstein is lost to the world in which he played so great a part and to which he contributed so much. Over a period of more than three decades his name has been in the public mind with a regularity and prominence which exceeded that of any other figure not associated with government and its powers, or with the popular and glamorous arts. He was a man whose basic work lay in the cloistered seclusion of a study, remote from the places of power and the market place, and the other glamorous scenes where great reputations are achieved. His was a way of life in which the ordinary practitioner attains renown only among the few cognescenti, the multitudes being totally oblivious of his very existence. Not so was it with Einstein. He was in the direct line of scientific descent with Copernicus, Galileo, and Newton; and yet these are but text-book names clouded with a mustiness rendering them unrecognizable and unknown to all but the merest few. Everyone, on the contrary, knows of Einstein. His name has become current in our language to the point where it is magnificently synonymous with genius extraordinary.

That genius, by changing men's concepts of the very constitution of the

universe, in response to formulae incomprehensible to all but a handful of scientists, has at the same time affected the entire course of man's present and future being. In the generations to come we shall in all likelihood employ machinery in ways, and for purposes which would have been impossible of conception, much less of realization, were it not for Einstein's atomic studies. If men will learn the arts of conciliation and patience sufficiently to prevent the use of atomic energy in war, then its employment in the ways of peace will become a blessing to humanity of a magnitude incomprehensible in prophecy. This manifestation of his genius, of which he hoped so greatly for the benefit of his fellow-men, can be vitiated, spoiled and distorted only by their stupidity.

The Brooklyn Jewish Center treasures among the most beautiful of its experiences Einstein's participation in the establishment of the Center's Library. This valuable department of our activities was created in protest against Hitler's Burning of the Books, and as an assertion of our share in the Hebrew tradition of the *Am Ha'Sefer*. To the great delight and honor of the Center, Einstein was present at the inaugural ceremonies and gave expression to his own basic fundamental philosophy concerning human relationships. He said: "A community is stabilized only to the extent of the justice, friendliness and trust upon which it is based. For that reason education leading towards moral action and feeling is more important to the flourishing and prospering community than education leading to knowledge and practical achievement. On the other hand, every

community based on hatred and enmity is predestined to decay; because, once the negative impulses of the human soul have strongly formed, they will, of necessity, burst forth in the people's daily lives, effecting a distrust of one for the other, so that in the end even unity towards an external, common goal becomes impossible and there results a complete destruction of the community."

This is the simple rule of Hillel: "What is hateful to thee, do not do unto others."

This writer was privileged a few months ago to visit Professor Einstein in his Princeton home and to speak with him for several hours of many things. It was an experience ever to be treasured. To drink a draught from the fountain of this man's wisdom and learning, and at the same time to be witness to his essential humility, friendliness and simple acceptance of his fellow human beings, was to find oneself immeasurably enriched. Our conversation ranged through topics of war and peace, law and literature, Zionism and Israel, down to some of the customs and tastes of the American masses (such as television and its fare) which Einstein found very quaint. The two hours which I spent with him sped by too quickly; and yet my departure was due to my own realization of propriety rather than Einstein's impatience. His was a perfect courtesy and hospitality.

All men of perception valued, indeed, revered Einstein's genius. All men of goodwill admired his courage, although others of reactionary bent hated his opinions. Those who knew him loved him for his character and his personality. But all felt his presence on the world's stage. Truly of him the world may say, in the words of Shakespeare:

"He was a man, take him for all in all, I shall not look upon his like again."

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; Harold W. Hammer, Administrative Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of the Hebrew and Religious Schools.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

A Time For a Jewish Renaissance in America

I RECENTLY returned from a speaking tour, sponsored by the United Synagogue of America, during which I visited a number of distant communities. I addressed audiences in Los Angeles, Palm Springs, Dallas, San Antonio and Houston. I also visited and met with Rabbis and lay leaders of other cities, such as Tuscon, Austin and New Orleans. It gave me an insight into the development of Jewish life outside of New York, which is so essential for those who are concerned with the future of Jewish religious life in this country. We are apt to judge American Jewish life—especially our religious life—from what we see and observe in the thickly-populated Jewish sections in New York or its environs. Here religious life is still influenced—and we may say governed—by the large immigrant class that still carries with it the Jewish ways of the old world.

But in these distant sections of the country you see very few recently-arrived Jews. The overwhelming majority are American born and American schooled. The older Jews who are there seem to be content to leave the leadership and the direction of the religious life to the younger men and women. And these are not at all troubled by some of the problems and discussions which arouse so much heat in Manhattan and Brooklyn. I wanted to discuss with some of the groups the problems which arose from the new provision proposed by the Jewish Theological Seminary and the Rabbinical Assembly of America to be incorporated in the *ketubah*, or Marriage Contract. But these problems had no meaning to them—if the Rabbis proposed it, then it must be necessary and accepted. They were not concerned with the strong objections raised by certain groups in New York. These groups were alien to their thinking. I had to laugh when I was frequently asked in the different cities if it was really true that in a certain section in Brooklyn (referring

to Williamsburg) an entire community had settled, whose members resembled in dress, thought and mode of living, the Jews of the little villages in East European lands of a century ago. "Is it true?" they kept asking, "that the little boys wear ear locks, that men close their eyes when a woman happens to pass them?" They could not conceive such a way of life—it was ages removed from what they see and know.

And so you see Jewish life as it is developing in the atmosphere of America itself, uninfluenced by the pressure of those who are anxious to transplant the life of the East European communities before these were destroyed.

In observing this evolving Jewish life one is reminded of a Rabbinic description of the world in the early stages of creation, or *v'choscheb boyu b'arumiyob*—"light and darkness were intermingled, mixed together."

There are many signs of light emerging in all these Jewish communities. One notes everywhere a desire in the part of practically every Jew to want to belong. Whereas years ago you had to plead with a Jew and actually cajole him to join a congregation or to become affiliated with some Jewish group, today no persuasion and no pleading is necessary. Every congregation boasts of a record membership. It is only a question as to which congregation—Conservative, Reform, or Orthodox—a Jew should join. But almost every Jew feels that he must be part of some Jewish congregation.

What is characteristic is the sense of pride that the Jews have in the beautiful new synagogues they have erected. Everywhere, a new synagogue has either just been erected or is in the process of being built. And all are architecturally beautiful and magnificent. Even in a small city like Palm Springs, where there are no more than 300 Jews, you see an imposing new Synagogue of charm and beauty, erected at a cost of almost a

quarter of million dollars. Jews seem to feel the primacy of the Synagogue in Jewish life, that it is the symbol of their spiritual existence. And attendance at the Friday night services, I found, was of a much higher average than we find in the synagogues of Manhattan or Brooklyn.

This is the light that is reflected in all these communities. But there is also darkness intermingling with the rays of light. There seems to be an attitude that synagogue affiliation, or at best, attendance at the Friday night service, is all that is required for a Jewish life.

The Sabbath morning services are poorly attended—in some instances just a *minyan* or two. Fortunately, there are Bar Mitzvahs, and these help to bring the relatives and friends to the service. But this is only a transient attendance; it does not add strength to the Sabbath.

Even at the Friday night services it is pitiful to note how unfamiliar the Hebrew prayers are to so many of the worshippers. The Rabbis are forced to substitute more and more of the English renderings of the prayers in order to get a response from the congregants. It is hard to believe how unfamiliar the Hebrew text has become to so many of our men and women, the result of the neglect of the older generation to give their sons and daughters a good Jewish education.

It is encouraging, however, to see how anxious these same men and women are that their children should grow up with an appreciation and an understanding of their cultural heritage. But here again they do not understand that such knowledge requires time and sacrifice. The Sunday Schools are filled to capacity, but the daily sessions attract only a small percentage of the children. This, to our shame, is true also of many congregations in greater New York. It is a *makat medinah*, a sore spot in every section of

(Continued on page 22)

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ISRAEL AND PEACE—THE ONE SOLUTION

By WILLIAM I. SIEGEL

ON APRIL 27, 1948, a two-thousand year-old epoch in the history of the Jewish people came to an end. The age-old repetition of the Passover prayer, "L'shonah Haba B'Yerushalayem," met fulfillment in the establishment of the State of Israel and the beginning of a period of glorious progress in our history. Nowhere else in the record of human fortunes had there ever been so dramatic a reversal of a people's lot. In the fifteen years just immediately preceding the creation of the State, the Jewish people had suffered under Hitler and his mad policies of extermination and genocide the loss of six million of the fold, and had seemed to be on the brink of almost total annihilation. Then suddenly, miraculously, and as a supreme example of unquenchable determination and indestructible persistence, the victims triumphed in the very moment, almost, of the persecutor's downfall and disappearance.

If this were a completely sane world, motivated only by considerations of historic equity, the promise which began in 1948 would today be even further along the path of progress than the notable success which the Israelis have managed to achieve in all fields of national endeavor. But it is, unfortunately, a world in which *welt politik* is still the principal concern of great powers. It is a world in which statesmen give lip-service to the phrases of justice and equity, while at the same moment they connive at practices which violate all considerations of equity and justice. The contemporary history of Israel is an outstanding example of this dichotomy. Her success in the war of liberation imposed upon Egypt and her allies, the unwilling execution of an armistice. Every consideration of world peace and of the welfare of the Arab peoples, as well as of Israel, dictated the early translation of this armistice into a permanent peace. The international machinery existed for the implementation of such a peace treaty through the offices and powers of the United Nations. No one has expressed the faintest doubt of Israel's willingness to conclude such a peace with her foes. And yet, solely because it suited the class interests of a minute minority among the Arab nations to hamper and hinder, and in plan at least, to destroy Israel, none of these tremend-

ously effective forces have been brought into play upon the Arab governments to compel a peace.

On the contrary, the whole moral influence of the United Nations has been laid heavily, adversely and unjustly upon Israel; and if this be too stringent a judgment on that organization, then certainly it is accurate and fair to say that such has been the result of its procedures. In the matter, for instance, of border forays: the statistics of the United Nations itself, gathered through its Mixed Armistice Commission, prove that the Egyptians, in far greater number than the Israelis, have initiated such tactics. Yet, it has been Israel which has been most severely condemned by the Security Council.

The crux of the entire situation lies in either the inability or the unwillingness of the United Nations to compel upon the Arabs the making of a peace for which Israel has pleaded and given every guarantee of its willingness to conclude. No arguments have been cited which exempt the United Nations from a much stronger effort in this direction than has yet been evidenced. It may be—certainly it has been argued—that the United Nations cannot compel a sovereign nation to make peace. It has also been weakly claimed that that body has no police force to enforce obedience to its decrees. But there are other means at its command: trade sanctions, diplomatic representation, etc. And if it be suggested that this lies not within the jurisdiction of the United Nations, but within the competence of its individual members, then we answer: why not? Peace is the concern of all nations and of all peoples; and if the price of peace be the condemnation of an aggressor by any means short of war, then certainly it should be paid without quibbling. Substance and reality, and not form, should be the determinative factors.

In fine, the time has, beyond question, come when a peace conference among Israel and its adversaries is the *sine qua non* for the prevention in the Near East of an increasingly bitter conflict which

may set off a world war. A minor incident at Sarajevo had its awful sequel of World War I. New history is often written in terms of old patterns. It is incredible that sixty nations, united in effort and concerted in purpose, cannot compel by persuasion a fractional minority to sit around a table. If this tremendous aggregate of international resource cannot be used for a purpose, the desirability of which is admitted by all except one of the belligerents, then truly the world has fallen on evil days. We refuse to believe that such is the case, and are forced to conclude, no matter how reluctantly, that the status quo results from other and even less worthy reasons. Whether these be Saudian oil, or Egypt's geography along the Suez Canal, is immaterial. What is precisely plain is the end result. Little people die for no good reasons; a struggling nation, which has within itself the capacity for great contributions to world welfare, is compelled to devote important resources, not to the arts of peace in which its skills can be pre-eminent, but to the mere needs of physical survival. A region which could become almost literally overnight fertile and blooming, and a blessing to millions who now know only poverty and disease, is kept sterile, unproductive and ravaged because of the scheming of politicians seeking, not the wellbeing of their own peoples, but the perpetuation of their personal privileges.

It is of course not for us to determine for the Israeli government what its present overtures should be, but it is not inappropriate, or unseemly, that a suggestion be offered. The one item which the Western world views with any pro-Arab sympathy is that of the Arab refugees from Palestine. While it is unthinkable that Israel should be required to accept within its body politic almost a million hostile inhabitants, and while Israel can never consent to such a solution to the problem, its government might well consider, and firmly offer, a major contribution towards the resettlement of these

(Continued on page 22)

What happens to Germany is of vital concern to all of us, Jew and non-Jew alike, for influences from that unhappy country may spread to the lands that cluster around it, and to the far beyond, as it has in the dark past. Dr. Werner, an Austrian who has established himself in his adopted country as an outstanding journalist and critic, reviews present-day Germany ten years after the Nazis came to their doom and reveals significant signs of the future.

The Editor.

TEN years ago, there was nothing to foreshadow or predict the puzzling Germany of 1955. By the spring of 1945 all major German cities had been the target of air raids that pulverized factories and railroads and damaged dwellings. By V-E Day, the Reich's food supplies had been exhausted, and even optimistic observers were convinced that the country was *kaput*. Morally bankrupt after twelve years of history's most despicable regime, economically shattered, ringed about by nations with every reason to hate the Germans, the VATERLAND appeared to us as a refuse heap, a danger to the health of the European nations.

Today we have not one but two powerful Germanies, each bristling with activity. There is the Bonn Republic, whose phenomenal economic recovery is so widely known in the U. S. A. that little need be said on the subject. To give one example, West Germany's automobile industry expects to roll out more than 800,000 new vehicles in 1955, and to challenge Great Britain's leading position by 1956. Western Germans everywhere are building new homes, buying furniture, books, paintings, refrigerators, television sets, cars, in such quantities that it is hard to believe this boom is taking place in a country defeated in history's most ferocious struggle.

I have myself paid three visits to Western Germany and can testify to the amazing and unparalleled recovery of this part of Germany. By contrast, my knowledge of conditions in the smaller, Eastern sector of Germany, which is under Communist rule, is based on reading, and on conversations with fellow-journalists who have been there. Here,

An Appraisal of Germany of Today and its Possible Influence

TEN YEARS AFTER HITLER

By ALFRED WERNER

too, enormous progress has been made; the factories of industrial Saxony are working again at full-speed; Leipzig, Dresden, Magdeburg, and other badly-damaged cities are being rebuilt. If there is little luxury and fast living in this Soviet-controlled territory, the average worker seems to have no reason for grumbling if he is ready to put up with the thought-control imposed on all citizens by the monolithic Marxist state.

Yet it is not enough to acknowledge these facts, for behind the vast rows of rebuilt houses in the East and West lurk demons of destruction. A nation can be divided into two political units without necessarily constituting a threat to world peace—vide Ireland. A nation may be able to go through a long period of moral insanity and yet succeed in keeping to the day of deliverance from totalitarian horror its essential qualities intact—vide Italy. But the case of Germany is different.

Central Europe is still an area of unrest; the German nation has not yet been "cured" of the malaise that is differently termed by different political analysts: Teutonism, Prussianism, authoritarianism, or simply chauvinism. Only the smug or the naive can repeat the mistake of the Western powers in the mid-twenties—the trusting acceptance of Gustav Stresemann's Weimar Republic as a bulwark of democracy, as if sixty million people had undergone a complete transformation on the day the Kaiser fled and an anti-war government was set up. Unfortunately, such gullible persons can again be found in many places: on Capitol Hill, in newspaper offices, in the headquarters of various political and educational institutions. To think that all the Western Germans are trustworthy friends who will, unflinchingly, help the U. S. A. defend Free Europe against Communist aggression, is sheer wishful thinking; so is the notion that all residents of East Germany are malcontents, eager to overthrow the Communist re-

gime and join the West. It is suicidal to ignore the neo-Nazi groups because, for the time being, they refrain from overt action, and it is equally dangerous to overlook the thousands of decent, truly anti-militaristic, anti-Fascist, anti-Communist Germans who, during the past decade, have been working hard to re-educate their fellow-Germans, to revitalize the heritage of Kant, Herder, Lessing, Goethe, Schiller, and the Humboldts.

Much of the political bungling and fumbling can be traced to lack of historical knowledge, much also to forgetfulness. People are apt to forget, not only the atrocities committed by the Nazis, but also the proposals made during or immediately after the war for the purpose of changing the social, economic, and political patterns of Germany. To understand the present, it should be profitable to delve into the not so remote past, the years 1943-45 when the wise, and not so wise, in the West were devoting their energies to the question, "What to do with Germany?"

II

Modern penologists no longer adhere to Cesare Lombroso's theory of the criminal as a sub-human anthropological freak, doomed by his very inheritance to a criminal career. They believe that not only is there no such thing as a criminal physical type, but there is not even a criminal mentality. Hence, they do not wish "to make the punishment fit the crime," like the Mikado of the Gilbert and Sullivan operetta, but prefer to make the punishment fit the criminal. If possible, they will try to rehabilitate and return him to society without the application of unnecessary harshness, considering the criminal a victim of circumstances rather than an intrinsically evil being.

The Germans of 1933 were divided into three groups: a small nucleus of

power-drunk maniacs, about whose psychopathic nature there no longer can be any doubt; the millions who "criminally" voted for Hitler, and the millions who were against him. It is important to recall today that as late as March 5, 1933, several weeks after Hitler had been appointed Chancellor, the German voter, by 56.1% of all the votes cast, rejected National Socialism, and that already uncounted thousands who would have voted against Hitler, had been murdered by Storm Troopers, put behind bars, or simply prevented by force from entering the voting booths. To obtain a working majority in the parliament, Hitler had to outlaw and jail the opposition. As late as November 12, 1933, almost three and a half million dared to defy Hitler in a "secret" plebiscite. Furthermore, it would be both unfair and politically stupid to forget those Germans—allegedly a million—who, in the twelve years of the Nazi regime, were arrested by the Gestapo for anti-Nazi activities, and those who paid with their lives for their attempts to assassinate Hitler.

I mention these facts not to "white-wash" the Germans, but to draw attention to the blunders made by the Western powers in the past decade when they forfeited the opportunity of making good use of millions of allies. It is true that such excellent men as Heuss and Adenauer, who have impeccable anti-Nazi records, have been helped to rise to power—but the search for capable and trustworthy men of the center and moderate left to fill judgeships, teaching positions, and administrative jobs was abandoned. Nor was a serious endeavor made to re-educate and rehabilitate those millions of Germans who voted for Hitler in 1933 simply because they were fed up with conditions in Germany and were longing for a change, not realizing that by endorsing Nazism they were choosing the devil instead of a more moderate alternative.

When we poured millions and millions of dollars into Western Germany, we ignored the Biblical warning that man does not live by bread alone; the dollars bought or produced food, but could not furnish the spiritually starved German masses with the kind of faith that would have raised them from the lethargy into

which they had sunk after the initial pro-Hitler enthusiasm had cooled off. What we have now in the Bonn Republic is a large grey mass of physically contented, politically indifferent people who, automatically and without ardor, go to the polls to vote for one of the three or

four major parties, but otherwise do not bother with politics. There is also a minority of convinced pacifists and democrats, including clergymen, writers, artists, students, labor leaders, and even a few military men, who are trying hard to awaken their compatriots to their

"Rabbi" Rabb, Eisenhower Advisor

By BEINISH EPSTEIN

In the investigations and discussions arising out of the State Department's dismissal of Edward J. Corsi as the expediter of the admission of refugee-immigrants to this country, the name of Maxwell M. Rabb has been frequently mentioned as a supporter of Mr. Corsi. Mr. Rabb is known as a White House advisor on minority problems. The following is a brief outline of his career.

MAXWELL M. RABB is distinguished from previous high officials in the White House by his specific Jewish folk-traits and traditional upbringing, a result of the education and training he received at his father's home. His parents were immigrants from East Europe, his father coming from Austria and his mother from Lithuania. They arrived in the early nineties and were married here. Solomon Rabb was a well-to-do business man with an ambition to give his children the maximum of opportunities. He was active in the "Kehilath Israel Synagogue" and interested in Jewish charitable and communal problems.

Maxwell was born in 1910, studied first at Harvard College from which he was graduated in 1932, and later at Harvard Law School from which he was graduated in 1935. He attended the Hebrew School of the "Kehilath Israel" for five years. He speaks with nostalgia of the Sabbath atmosphere at his parents' home on Friday evenings, when the whole family—children and grandchildren, together with invited guests (mostly students from Boston and Harvard Universities)—assembled at the Rabb house. Even now, twelve years after the departure of the parents, the Rabb children maintain the traditional Friday evening custom for the whole family.

Rabb began his political career a year after graduating from Harvard Law

School. He became active in the Republican Party, and in 1937 was appointed Secretary to then Senator Henry Cabot Lodge, Jr., now head of the American delegation to the United Nations. Later he became Secretary to Sinclair Weeks, the present Secretary of Commerce, when Weeks was United States Senator from Massachusetts. In World War II he enlisted in the Navy and served as a lieutenant. After the war he became legislative assistant to Secretary of the Navy James Forrestal.

Together with Senator Lodge, Maxwell Rabb was one of the first to work for the nomination of General Eisenhower as Republican candidate for President. After the election, when Eisenhower appointed Governor Sherman Adams, of New Hampshire, as presidential assistant, he chose Rabb as Sherman's chief assistant. Later he elevated him to a higher rank, as assistant to his Counsel, Bernard Shanley. While this is Rabb's official title, in actuality the scope of his work is very wide, covering almost all departments in the White House.

Earlier, as an assistant to Sherman Adams, Rabb was a "trouble shooter" for the President. He was entrusted with especially complicated missions. Thus it was Rabb who led the strategy in Congress for Eisenhower's Immigration Bill, which made possible for 214,000 new immigrants to enter the United States. The Immigration opponents in the Senate fought stubbornly against this measure, directing their attacks also against Maxwell Rabb. One of them, Senator Welker of Idaho, threw at him the epithet, "Rabbi Rabb." However, Rabb's tactful handling of the problem overcame the opposition and the Immigration Bill was adopted. Senator Welker himself came afterwards to Mr. Rabb at the White House to apologize for an unguarded remark.

political responsibilities. The number of Communist party members is negligible in Western Germany, but there exists a core of Nazi diehards who know what they want, though they are as yet divided over the ways and means. Those of them who desecrate Jewish cemeteries or publicly sing the Horst Wessel Song in defiance of the law are the less dangerous. A far worse element is composed of those "respectable" Nazis who avoid stupid neo-Nazi activities and, instead, firmly dig themselves into key posts in the Federal and State Governments, the civil service, the radio networks and elsewhere. Notorious anti-Semites and Nazi bigshots with reprehensible records are to be found in the Foreign Office, in the Education Department, and—one is almost inclined to say, "Of course"—among the diplomats and consuls serving German interests abroad.

I do not think that either President Heuss or Chancellor Adenauer is particularly pleased with this state of affairs, but they put up with it. Even Lincoln, possibly the wisest and most ethical statesman the world has ever seen, was forced to make compromises, and Dr. Adenauer, Bonn's eighty-year-old "strong man," is far from being a Lincoln. The complete house-cleaning should have been made, with the help of the Allies, in 1945; today there are more urgent problems, or so the Germans prefer to think. There is the miraculous boom, providing everybody—or at least the upper level—with a rare opportunity to enrich themselves. There is the West-East conflict, the problem of a German army, the split of Germany into a Western and an Eastern part, the threat of world Communism. Bonn does not ask embarrassing questions, such as—"Have you ever been an active member of the Nazi party?" or "Do you believe in democracy?" It makes use of people, if they have special skills. And the Communists in Eastern Germany do not act differently: they haven't chosen notorious Nazi generals to lead the *Volksarmee* without requiring a show of Marxist convictions.

Under these circumstances, it is very important for those who do not agree with Machiavelli to demand that more attention be paid to the frustrated minority that continues to fight for de-

A CODE FOR PHYSICIANS

By MAIMONIDES

The world is noting the 750th anniversary of the death of the great sage, Maimonides, who was also a physician. The "Inter-Mountain Jewish News," of Denver, contributed to the occasion by publishing a translation of Maimonides' celebrated Code for doctors. We reprint it below.

○ GOD, Thou hast formed the body of man with infinite goodness; Thou hast united in him innumerable forces incessantly at work like so many instruments, so as to preserve in its entirety this beautiful house containing his immortal soul and these forces act with all the order, concord and harmony imaginable. But if weakness or violent passion disturb this harmony, these forces act against one another and the body returns to the dust whence it came. Thou sendest then to man Thy messengers, the diseases, which announce the approach of danger and bid him prepare to overcome them.

The Eternal Providence has appointed me to watch over the life and health of Thy creatures. May the love of my art actuate me at all times. May neither avarice, or miserliness, nor the thirst for glory or a great reputation engage my mind; for, enemies of truth and philanthropy, they could easily deceive me and

make me forgetful of my lofty aim of doing good to Thy children.

Endow me with strength of heart and mind, so that both may be ready to serve the rich and the poor, the good and the wicked, friend and enemy, and that I may never see the patient else but a fellow-creature in pain.

If physicians more learned than I wish to counsel me, inspire me with confidence in and obedience toward the recognition of them, for the study of the science is great. It is not given to one alone to see all that others see.

May I be moderate in everything except in the knowledge of this science; so far as it is concerned, may I be insatiable; grant me the strength and opportunity always to correct what I have acquired, always to extend its domain; for knowledge is boundless and the spirit of man can also extend indefinitely, daily to enrich itself with new acquisitions. Today he can discover his errors of yesterday, and tomorrow he may obtain new light on what he thinks himself sure of today.

O God, Thou hast appointed me to watch over the life and death of Thy creatures; here am I ready for my vocation. Amen.

—From the *Denver Inter-Mountain Jewish News*.

cency in political affairs. A couple of years ago the Reverend Peter Levinson, then rabbi of the Berlin Jewish community, appealed to his fellow-Jews all over the world to "help further the progressive forces in Germany," and to "recognize, appreciate and even to reward those Germans who are fighting against resurgent anti-Semitism and nationalism." The rabbi, himself of German origin, was bold enough to charge bluntly that the Allies had lost the support of many decent Germans because of the West's support of rightist groups, including Nazi-line intellectuals. Thereupon, Levinson was attacked by those extremists amongst ourselves for whom every German is, *eo ipso*, a Nazi.

Almost simultaneously, the press carried the story of Martin Buber's acceptance of the Goethe Prize awarded to him by the University of Hamburg. Though he donated the cash to charitable organizations, Buber was rebuked by many who held that a Jew should have refused to accept any honors from a nation that had murdered six million of his co-religionists. Professor Buber replied frankly, as is his habit: he had accepted the award because he knew that those who wished to honor him had nothing in common with the Hitler gang: "Under these circumstances," he explained, "the question which the award of the prize and the motivation for the award posed for me was simply this: whether through an in-

transigent refusal I should declare to the fighters for humanity that I cast them together with their adversaries and even with the mass-murderers themselves, and thereby reject them, or rather, I should, through accepting, recognize and strengthen them in their struggle."

Both the Berlin rabbi and the Hebrew University scholar acted courageously. I fully agree with those who consider it shameful that the Germans sent a Nazi party member to this country to conduct the Berlin Philharmonic Orchestra when conductors of equal stature and with clean records were available, but I cannot side with those who have attacked Buber for shaking hands with any Germans—anti-Nazis or non-Nazis. Politics must not be controlled solely by sentiments, or, what is worse, by *resentments*. For the last two thousand years it has been the tragic fate of the decent German group to be lumped together always with the "Huns," the "Boches," or the "Nazis." In the short-lived Weimar era, even truly democratic statesmen got nowhere in their endeavors to make a lasting peace with their neighbors. They were constantly suspected of being "Huns." What the philosopher Nietzsche wrote nearly seventy years ago apparently still holds true: "The profound and icy mistrust which the German arouses whenever he gets power into his hands is the aftermath of that vast and horrible fear with which for long centuries Europe dreaded the wrath of the Teutonic blond beasts." Ironically, the Western powers were willing to grant nearly everything to Hitler that they had refused to the good German Ebert.

III

I have good friends in Germany, staunch democrats, who are far less optimistic about the developments in their country than are our legislators in Washington. They are not deceived by such apparent signs of stability and political maturity as the German-Israeli Restitution Agreement, or the failure of the radical parties of the left and the right to gain seats in the Parliament. Nor do they think that the economic prosperity of Western Germany will last forever. They fear that, once the boom will subside, radicalism to the left and the right will increase rapidly, as it increased after the crash of 1929.

The unfortunate division of Germany into two states is liable to threaten world peace, as do the two Koreas, and the Vietnam-Vietminh solution. Oddly, the Social Democrats are the most ardent champions of Germany unity at practically any price, although they ought to know by now that the Communists' price would be nothing less than a surrender of Western Germany's sovereignty and acceptance of the Soviet system, thereby spelling suicide for the Social Democratic party. It is easy for Socialist demonstrators to carry banners reading: "We don't want to die for dollars or rubles," and to reject Germany's rearmament. But are these demonstrators so naive as to think that Moscow would permit reunification of the country for a price less than the Germans' willingness to "die for rubles?"

Chauvinism, now at a relatively low ebb in the Bonn Republic, is being nourished artificially by the Eastern Germans. It is no coincidence that the Communists have started to restore Potsdam, the shrine of Prussianism, to what it was in the days of King Frederick William I, and that their newspaper editorials frequently mention Bismarck's emphasis on friendship with Russia as the keystone of his policy. While Prussianism is officially frowned on in the predominantly Catholic Bonn Republic, it is being resuscitated in Communist Germany, where the names of the famous generals, Bluecher, Clausewitz, Scharnhorst, York, are, once again, mentioned with reverence. But the Communists do not limit themselves to ideological manoeuvres. Like the "Earl King" in Goethe's ballad, they let their suave line, "Ich liebe dich, mich reizt deine schoene Gestalt," to be followed with an unveiled threat: "Und bist du nicht willig, dann brauch ich Gewalt!" The President of the East Berlin parliament has already voiced the warning that, if the Adenauer regime stubbornly clings to its course, the result will be the outbreak of civil war in Germany.

Such a conflict would inevitably lead to a world war. Prior to that event, the neo-Nazi elements could be expected to build up whatever strength they could muster. Now they even have the Fuehrer they lacked in the past decade. He is Otto Strasser, who was one of the most

powerful men in the Nazi Party before his break with Hitler, and who has recently returned to Germany from his Canadian exile to overthrow the Adenauer regime, as he bluntly explained to reporters. Strasser may not have the magnetic personality of a Lenin, but we are, nevertheless, reminded of that day in 1917 when the Bolshevik leader, from his exile in Switzerland managed to reach Russia to detonate the revolution. The Adenauer government is as eager to see the troublemaker back in Germany, as the Provisional Government of Russia was to welcome the return of Lenin. Strasser has tried repeatedly to gain permission to return to his native country. Finally, the Administrative Court of the German state, North Rhineland-Westphalia, ruled that the Bonn Federal Ministry of Interior was compelled under the West German Constitution to restore citizenship to him. Rudolf von Schoenfeld, counsel for Bonn, failed to impress the judges by warning them that Strasser's return to Germany would create a boom for neo-Nazism.

•

Strausser broke with Hitler, but remained a Nazi. Between 1933 and 1945 he tried to sell his knowledge of conditions in the Inner Sanctum of Nazism to various European governments anxious to stem the Nazi tide. After the war, the Nova Scotia exile was instrumental in founding, through several of his lieutenants in Germany, a "League for German Revival," which was for a time quite successful in the State of North Rhineland-Westphalia. This League was aided in its efforts by an affiliated "Association of Friends of Otto Strasser." A prolific writer, Strasser expounded his newest political philosophy, Solidarism, in books and pamphlets. He clamored for a united Germany, reaching from Aachen to Beuthen (now part of Polish-occupied Silesia), from the Memel (now Russian) to the Saar (now French). Alsace-Lorraine would go back to Germany, while the Sudetenlands and Austria could decide by a plebiscite whether they wanted to join Germany. One hundred German divisions were to be raised, but only for the defense of the Fatherland. In the next war, Germany was to be a neutral bystander, watching the fight between East and West: "We shall rejoice at the spectacle of their internecine quarrels, of

their weakening themselves by cutting each other's throat. . . . This will . . . strengthen Germany. We shall speak Russian in the East, English in the West, but deep in our hearts we shall remain Germans. Every tactical expedient to achieve this end will be justified."

Strasser's headquarters are in the Rhineland, but he has trustworthy allies in Southern Germany. For today Bavaria offers an asylum to "former" Eastern European collaborators of Hitler who flagrantly misuse her hospitality by plotting with "former" Nazis against the democratic Bonn Republic. These Fascist Poles, Ukrainians, Lithuanians, Roumanians and others hold conventions, publish newspapers, and manage to obtain help from the ex-subordinates of war-criminal Alfred Rosenberg who bored their way into Bonn's Foreign Ministry.

How history repeats itself! Thirty-five years ago East Europeans with similar Fascist and anti-Semitic tendencies were drawn to Munich more than to any other German city. They were noisier, and more aggressive than those fugitives from Bolshevism who held socialist or democratic views. The most notorious of these anti-democrats was Alfred Rosenberg, an Estonian, who, despite his German name, was of partly Slav origin and spoke Russian as well as he did German. Upon his arrival in Munich, Rosenberg immediately called on the Ukrainian General Skoropadski, president of the White Russian Action Committee, in which Tsarist agitators were banded together. The German-appointed governor of the Ukraine in 1918, Skoropadski had hoped to establish an independent Ukrainian state under the protection of the German Empire. Skoropadski put Rosenberg in touch with the fledgeling Nazi movement.

Another White Russian, General Biskupski, was one of the principal financial supporters of the *Voelkischer Beobachter*, the Nazi paper, which in 1923 came under the editorship of Rosenberg, the "Father of the ideology of the Third Reich." From Russia, Rosenberg had brought a copy of "The Protocols of the Wise Men of Zion," a violently anti-Semitic pamphlet concocted by several Tsarist propagandists, and, from about 1919, circulated it in the Reich in a

German version. The Nazis received substantial support from other Baltic refugees, especially from several wealthy titled ladies who were among the earliest backers of Hitler.

I was reminded of all this when a couple of years ago I visited Munich and heard lurid stories about the subversive activities of the very large and apparently financially well-heeled Eastern European group. To what extent they have been able to seduce and poison politically naive Bavarians I was unable to find out. But I could very well understand the anxiety of my friends in Munich who wondered whether the city

on the Isar River, still beautiful despite all bombardments, might not, in the "fifties," once again be what it was in the early years of the unfortunate Weimar Republic, namely, its "Hauptstadt der Bewegung," and thus the cradle of a renewed Nazi movement. Similarly, I can sympathize with those Rhinelanders who view the return of Strasser with apprehension. In the present boom, he is not likely to convert a great many Germans to his ideology, but he may cause many headaches for the German democrats whenever this prosperity should give way.

COPPER AND IRON MINING IN ISRAEL

By ABRAHAM DOR

Chief Engineer, Israel Mining Industries, Ltd.

DEVELOPMENT of Israel's metallurgical industry will receive fresh impetus when current plans to start copper and iron production, based on local raw materials, are implemented.

Israel's metal industry today consists mostly of workshops and factories that transform scrap metal and primary and semi-fabricated metal products into bars, pipes, castings, machined parts, and finished metal goods.

Copper production is to be based on copper ore deposits in the Timna Valley, north of the Red Sea port of Eilat, where this metal was mined in King Solomon's times. Recent exploration has disclosed extensive, valuable deposits of copper silicate and copper phosphate.

Thus far the deposits have been proved in an area covering some 200 acres.

Preliminary estimates indicate that more than 3,000,000 tons of ore (45,000 tons of copper) could economically be extracted by open cast methods. This total could be raised to 8,000,000 tons of ore (120,000 tons of copper).

Extensive tests carried out in Israel, Europe and the U. S. show that the copper recovery from Timna ores would reach reasonable values.

The Israel Government has prepared a detailed project for a plant with a capacity of 4,000 to 5,000 tons a year, although, on the basis of available reserves,

a plant with three times that capacity appears justified.

Deposits of iron ore discovered thus far in the Negev show insufficient iron content to warrant economical exploitation. However, those being explored in Galilee look very promising both with regard to quantity and quality.

Israel's annual requirements of pig iron are estimated at 50,000 tons, including 5,000 tons for local iron and steel foundries. It is planned to establish a steel-melting plant, with two open-hearth furnaces, for the production of about 70,000 tons of steel ingots a year.

The pig iron required for this plant would be derived from pyrite ashes, available locally from the manufacture of sulphuric acid at the Fertilizers & Chemicals Ltd. plant in Haifa. At its present rate of production, the company could make available each year some 45,000 tons of pyrite ashes containing nearly 30,000 tons of iron. To produce the 50,000 tons of pig iron needed in Israel, additional quantities of imported raw materials or local ores would be needed.

Depending on the kind of process which will eventually be adopted, the cost of a complete plant for the production of 25,000 to 30,000 tons of pig iron a year from the available pyrite ashes would amount to between \$3,000,000 and \$3,500,000.

Reprinted from "Economic Horizons."

THE GOLD WATCH

By AARON SITTNER

C LIMBING up the stoop, Usher Silver knew that something was wrong. For the first time in his twenty-one years of ministry as sexton of Congregation Ahavath Israel he was invited to the monthly meeting of the Board of Directors. It couldn't be a raise in salary, because he had not asked for one.

Reb Usher unlocked the tall oaken door and hurriedly sat down in the last row. That stoop—it wasn't the good old days, when he'd hop up the steps like a boy. The six steps were getting steeper lately, and his heart fluttered now and then. As he sat there, the old man's heart thumped unsteadily and his breathing was heavy. Slowly he relaxed.

The empty synagogue was dark save for the Eternal Light, a dim little lamp hanging above the Holy Ark. Only the Ten Commandments on the blue velvet mantle, a double-domed field of white satin embroidered in gold, was visible, luminescent. *I Am The Lord Thy God* and *Thou Shalt Not Kill* shimmered back at the weak suspended rays. The other eight Commandments gradually dipped into the darkness until *Honor Thy Father And Thy Mother* was lost in the gloom. Alone in the silent House of God, Asher sat beholding this new-found thing of beauty. And suddenly, with a sharp feeling of self-reproach, he sprang to his feet and rushed back to the door. He had forgotten to kiss the *mezuzah*! He could not remember when he had done such a thing. And in the synagogue too! Reb Usher extended his shaky hand and touched the cool little metal case. His mouth twitched nervously as he kissed the tips of his long, blue-veined fingers. Walking into a house without kissing the *mezuzah*, Reb Usher thought, was like entering somebody's home unbidden. And as if to atone for this trespass and to appease the Almighty, he repeated the simple rite.

Reb Usher turned from the *mezuzah* and began preparing the room for the meeting. The calm, disaffected atmosphere of the darkened synagogue wilted as he switched on the light hanging over the long table in the rear of the room. Reb Usher removed the prayer books from the table and replaced them in the wall closet. As he went to open the windows the door of the synagogue opened. It was Levine, the president. Levine, seeing the synagogue empty ex-

cept for Reb Usher, went out again, explaining that he was out of cigars and just couldn't sit through a meeting without at least two. The silence swept back into the room and once again Usher was alone with God.

The smoke from Levine's cigar curled gracefully heavenward, lighting up as it passed the bright electric lamp. Reb Usher, sitting to one side, followed the movement of the soft grey billows. A steady din rose from the dozen men sitting around the table.

Current topics of interest, business conditions, the Cold War, last year's cantor, the weather—all were cut short by the rap of Levine's gavel. "Yankel, read the minutes of the last meeting!"

Jacob Stein threw a harsh glance at the president and began leafing through the minutes book. Levine, feeling his words had been too brusque, repeated his request in a more friendly tone. "Mr. Stein will kindly read the minutes." The minutes were read. Then—

"Those lights must be fixed. . . ."

"It can wait."

"Cantor Morris is good enough for Rosh Hashonah . . ."

"No. Raise the price for seats and get a decent . . ."

"Crestwood Hills sent us a letter about Pushnick's stone . . ."

"I thought the family is . . ."

"Yeah! The family! My enemies should have such families . . ."

The meeting rolled on and Reb Usher felt strangely out of place. Phrases like "committee reports," "financial statement," "old business" had an awesome fascination for him. He sat uneasily in his chair, waiting.

"New business."

The drone melted. No hands were raised, not even by Max Seltzer, who had been talking all evening. Usher felt the gaze of a dozen pairs of eyes and it seemed to him that he and not the Holy Ark was the center of the synagogue. There was hardly a breath in the half-

lighted room as the president rose. "Reb Usher, you have been called here tonight. . . ." Levine's voice was hollow and terrible. A strange, irksome silence set in. Moe Cohen, who was about to cough, held himself back as Reb Usher rose. He now realized why he had been summoned to this meeting. The old man tried to speak but the words refused to come. Someone put a gentle hand on the sexton's arm and he recovered: "You've called me here tonight," he said "to tell me that . . . that I'm too old. . . ." His voice wavered and broke.

No one spoke.

"Reb Usher, this isn't easy for us," Levine faltered, "Saying goodbye to a man, a gentleman, who has been with you for so many years, it's . . . 'it's like leaving your own father.'"

Reb Usher turned his head slowly. The faces around the table fell with his gaze, all except Louis Block's. Block put his arm across the table and held the old man's hand. "Reb Usher, we remember the days when we were children running around the hall, waiting for you to bring us cake and soda. We'll never forget those days. You've served the synagogue faithfully. But . . . but you're an old man. This is no job for a man your age. You haven't the strength. . . ."

The raw moonlight cooled the brisk October night and Reb Usher, returning from the meeting, turned up his collar. On the corner a young man recognized him. "Reb Usher, I've got *yahrzeit* somewhere around now. I forgot the Jewish date. I think it's . . . well, it was September 28th when my father died."

Reb Usher put his hand on the young man's shoulder and thought a while. "Let's see, now . . . Aryeh Jacobs . . . Aryeh Jacobs . . . oh yes, six days in *Cheshvan*. That's a week from tomorrow, but you've got to come in the night before, too, for *maariv*."

"Thanks. And you'll give me a hand

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Security Council Scenes



Above—Israel Delegate Abba Eban and Deputy Representatives Mordecai Kidron and Joshua Justman. Center—The Council table, with Soviet Delegate Arkady Sobelov, British Delegate Sir Pierson Dixon and U. S. A. Delegate Henry Cabot Lodge, Jr. Below—Egyptian Delegate Omar Loutfi and Major General Burns, Chief of U.N. Truce Supervision Organization.

THE SECURITY COUNCIL CONSIDERS THE "PALESTINE" QUESTION

The Security Council of the United Nations has been in session lately to consider the complaints of both Israel and Egypt regarding charges of border conflicts. For those who would like an exact picture of the proceedings at such sessions, the following is an official summary by the U.N. Department of Public Information of the meeting that took place on April 6, which was called for by Israel to consider its complaints of new attacks by Egypt. The complete U.N. report is published so that the reader may feel himself actually present at the session, with its debates by Israel's Abba S. Eban and the other delegates. This is the latest meeting possible to include in this issue of the 'Review' before going to press.

The Editor.

THE Security Council met this morning (April 6) to resume consideration of the Palestine question.

At its meetings on 29 and 30 March, the Council unanimously adopted two resolutions: the first (Document S/3378) condemned the Israeli attack on Gaza on 28 February 1955; the second (Document S/3379) dealt with the general conditions on the Egyptian-Israeli demarcation line and instructed Major General E. L. M. Burns, Chief of Staff of the UN Truce Supervision Organization in Palestine, to continue his consultations with both Egypt and Israel regarding measures to strengthen security along the Gaza demarcation line.

On today's agenda is an Israeli complaint dated 4 April (Document S/3385) entitled "Complaint by Israel against Egypt concerning repeated attacks by Egyptian regular and irregular armed forces and by armed marauders from Egyptian-controlled territory against Israel armed forces and civilian lives and property in Israel, to the danger of the peace and security of the area and in violation of the General Armistice Agreement and the resolutions of the Security Council."

This complaint, the Israeli communication says, has been brought "with particular reference" to the armed assault at Patish, 24 March (Document S/3376), to "repeated attacks by mining and gunfire on Israel army units patrolling the Israel-Egyptian border at the Gaza strip between 26 March and 3 April 1955," and to the attack on an Israel army patrol and on the village of Nahal Oz on 3 April 1955.

The Israeli complaint goes on to say that in the 10 days since the assault on a wedding party at Patish on 24 March, condemned by the Mixed Armistice Commission on 27 March as "a brutal and murderous act of aggression," another 15 incidents "of a particularly serious nature" have occurred on the border of the Gaza strip. "Most of these," the Israeli complaint charges, "have taken the character of well-planned attacks on mobile Israel patrols by means of land mines laid in Israeli territory followed by fire from fixed Egyptian army positions."

The rulings of the Mixed Armistice Commission, the Israeli communication claims, have had no effect whatsoever on the Egyptian authorities, with the result, the communication charges, that the last week has witnessed "a mounting tide" of such attacks culminating in the "violent assault" on the Israeli army patrol near Nahal Oz and the village of Nahal Oz itself.

The Israeli communication then gives the details of the 15 incidents since 26 March.

Also before the Council is a communication from Omar Loutfi, Egypt's representative to the Security Council (Document S/3386), which gives the Egyptian version of the Nahal Oz incident. The Egyptian letter charges that on 3 April about 80 Israeli soldiers approached the demarcation line in 10 half track cars and opened fire with heavy mortars as well as with automatic weapons. Later the Israelis are said to have crossed the demarcation line and continued firing on the Egyptian outpost. "The Egyptians had no choice but to return the fire," the communication says. Egypt, it states, has lodged a complaint with the Mixed Armistice Commission. As a result of this

"flagrant attack" the Egyptian letter says, two Egyptian soldiers were killed and four, including a captain, wounded. At Egypt's request, an emergency meeting of the Mixed Armistice Commission will take place today, 6 April.

The Egyptian communication ends with the statement that Egypt reserves its right "to pursue this matter."

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The meeting was opened by the President, Ambassador Arkady A. Sobolev (USSR), at 10:42 a.m.

He said it was his "pleasant duty" to thank his predecessor in the Presidency, Ambassador Selim Sarper (Turkey), for his effective and able guidance of the Council proceedings in March.

In the month of March, he recalled, the cooperation of all delegations had made it possible for the Security Council to adopt unanimously two important resolutions on the Palestine question. This fact, he suggested, encouraged the hope that the same spirit of cooperation would prevail also in the Council proceedings in April.

Selim Sarper (Turkey) thanked the President for his remarks.

The provisional agenda for today was then adopted without objection.

The President invited Abba E. Eban (Israel) and Omar Loutfi (Egypt) to take their seats at the Council table. He then gave the floor to the representative of Israel.

Abba S. Eban (Israel) thanked the Council for the promptness with which this meeting had been assembled.

He noted that, under Article 35 of the Charter, any member of the United Nations could bring a matter like this one to the Council. The two resolutions adopted recently by the Council were receiving the "careful and earnest study" of the Government of Israel, he said. He now wanted to inform the Council of the "extreme disquiet and indignation" caused by "Egyptian provocation" during March and early April—particularly the 10 days from 24 March to 3 April. He outlined some of the incidents along the Egyptian-Israeli demarcation line during this "intensified campaign of hostility," which seemed, he said, to have increased since the Security Council met.

Mr. Eban said that the emphasis appeared to have shifted from acts of infil-

tration, as mentioned in General Burns' report, to "direct, overt acts of violence by Egyptian armed forces." He mentioned instances of mining which, he contended, could only have been accomplished by regular forces, attacks by Egyptian forces on Israeli patrols and penetrations into Israeli territory.

Continuing, Mr. Eban (Israel) remarked that since the visit of Egypt's Premier Gamel Abdel Nasser to the Gaza Strip, the number of attacks had mounted "significantly". Egyptian units for the "harassment" of Israel had been reinforced, he said, and there could be no doubt that this was part of a policy designed to maintain tension and to bring it to the point of explosion.

The representative of Israel then reviewed recent findings of the Mixed Armistice Commission, placing responsibility on Egypt for certain incidents which were declared to be violations of the Armistice Agreement. Egypt had been condemned in six resolutions during March, he said, and Israel only in one, which involved return of fire. Other complaints by Israel, he added, were still before the Commission.

Mr. Eban said that Israel was being subjected to "a constant process of hostility . . . a steady attrition." There was continuing "provocation, insecurity, bereavement" and a "relentless siege." A cup could be filled to overflowing not only by a single jet, he declared, but also drop by drop. Tension in the northern Negev was running very high. Many Israeli villages in the area had been attacked several times and the people legitimately looked to the Government of Israel for protection. Evidence that the Security Council was not "apathetic," he suggested, would be helpful to the people there.

Mr. Eban said the only way to assure minimal security to homes and water pipes was to maintain mobile patrols. Without them, the toll of casualties would be even higher.

He urged the Security Council to express concern over these "accumulated incidents" in "incisive" terms. If the marauding, mining, attacks on patrols and bombardment of villages were to continue, it would lead to a situation in which the Armistice Agreement in effect would no longer exist, he warned. The doctrine that matters like this should be settled by pre-

ventive measures rather than by explosive ones was "now in crucial test."

Mr. Eban added that he had the impression that Egypt did not take this very seriously.

There was ample justification for an expression of concern on the part of the Security Council, Mr. Eban (Israel) went on. He said he wanted to ask these questions: Was the Security Council opposed to such actions as the attack at Patish? Was the Security Council opposed to the constant mining of Israeli roads and transportation? Was the Security Council opposed to attacks on Israeli patrols and the shelling of Israeli villages? Was the Security Council not "disturbed" that six "grave" resolutions had been adopted against Egypt by the Mixed Armistice Commission within one month?

Israel had come here by peaceful processes to seek action by the body entrusted by the Charter with the maintenance of international peace and security, said Mr. Eban. Israel asked that the Security Council examine the matter "with a true appreciation of the tension" in the area. Under the Charter, he observed, Israel retained its right of self-defense.

Mr. Eban concluded that the only way to make sure the incidents against Israel did not develop into further tension was to eliminate the incidents.

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Omar Loutfi (Egypt) said he did not intend to reply today to Mr. Eban's statement. He would do this when the Security Council had the necessary information at its disposal.

He had been surprised at the calling of a Security Council meeting at Israel's insistence, continued Mr. Loutfi, for practically all the issues mentioned at length by Mr. Eban were still pending before the Mixed Armistice Commission. Thus, the Security Council was faced with discussing the same things all over again. One could therefore feel that the Security Council was ignoring its own organs, the Mixed Armistice Commission and the Special Committee, which were still dealing with these matters. It was regrettable, he commented, that Israel was once again using the Security Council for propaganda purposes.

Mr. Loutfi (Egypt) then recalled that the decision of the Mixed Armistice Commission on the Patish incident had been appealed by Egypt to the Special Com-

(Continued on page 23)

THE Israel parliament, after lively debate, has passed the law of *Dayanim*, or Rabbinic Judges, regularizing the procedure for their nomination and appointment. A few months previously, it had legislated into the statute book a law giving Rabbinic religious authority, constituted under the Chief Rabbinate, exclusive jurisdiction in marriage and divorce and matters arising therefrom for all Jewish citizens of Israel. On the one hand, the state of Israel has had to wait six years before the workings of a very important part of its judiciary were legalized, and on the other, for the first time in Jewish history since the loss of national autonomy two millenia ago, Jewish judges are administering ancient Mosaic and Talmudic law backed by the power and authority of a sovereign Jewish state.

Never indeed has the chain of judicial administration, as embodied in the traditional *beth din*, been broken in Israel's long and troublous history, never since the seventy elders were convened in Moses' time and since Scripture ordained "Judges and officers shalt thou appoint within thy gates." (*Deuteronomy* 16, 18.) Wherever the Jewish people went—Babylonia, Spain, Germany, Poland, they carried with them their traditions of law and order, setting up and maintaining their own courts and system of sanctions, based on an inner communal obedience and discipline when physical means of enforcement were not available. A hierarchy of local, central and supreme court functioned, and hosts of responsa, bear witness to the administration of an advanced legal code, solidly based on original Jewish Law. The impact of nineteenth century emancipation and consequent assimilation whittled away and undermined the voluntary authority of Jewish Law, which was resorted to either by a continually declining circle of uncompromising traditionalists, or, in matters of marriage and divorce, by larger numbers as a sanction additional to the decisions of the non-Jewish court, or because of sentimental attachment to the Jewish tradition.

In the light of this split in the spiritual homogeneity of the Jewish people, the granting of a state backing to Rabbinic Law has not been easy. A compromise has, of necessity, been the outcome, designed to maintain and promote the

How Israeli Law is Administered Under Rabbis

RABBINIC JUDICIARY IN ISRAEL

By ARYEH NEWMAN

unity of the many diverse elements that make up the new population of Israel and preserve the bonds with Diaspora Jewry. To the traditionally-minded elements of the population no other system but Rabbinic law is thinkable. Opposition has naturally come from the secularly orientated Jew, both from East and West Europe, and the non-religious Sabra, or native Israeli. Jewish law is medieval, "backward," these opponents have claimed; women have no rights and Rabbinic Jurisdiction constitutes compulsion in matters of conscience.

Tabling by the Israel government of the Laws granting the Rabbinate exclusive jurisdiction in matters of marriage and divorce and regularizing the appointment of *Dayanim* was the occasion for comprehensive presentation of the case for Jewish law, stressing its enlightened character as more than holding its own with other existing systems. It was explained that both the man and woman have equal powers in the obtaining of a divorce, and the myth of the husband's privileged position was exploded. Israel is, as a result, one of the only countries where divorce can be obtained by mutual consent or on extraordinarily varied grounds of incompatibility. Israel's Deputy-Minister of Religious Affairs, in introducing the bill stressed however that Jewish law was not man-made but of Divine sanction. Though designed to regulate human relationships wisely it could not be arbitrarily moulded to suit the whims and fancies of any layman. It was a system with its own rules and regulations. •

Thus there are in Israel two parallel judicial systems, a secular one with local and central courts and supreme court based on western models administering all fields save those of marriage and divorce, and a rabbinic judiciary headed by the Chief Rabbi as the Religious Chief Justice exercising exclusive authority in the latter two fields and jurisdiction in other spheres should both parties so wish.

The appointment of judges to the secular courts presents no difficulty, as procedure follows precedents in other coun-

tries. But it took a long time for the Israel cabinet to find a formula which would be acceptable to both religious and secular elements regarding the appointment of religious judges. Should a secular training be demanded for the erudite Rabbi deeply versed in the highways and byways of the Talmud and Responsa? If the state sanctioned his appointment, then the state wished to have a say in his appointment. But Rabbinic authority could not allow the possibility of the appointment of a Rabbinic Judge who did not conform to the religious requirements of Torah law, who was not an observant Jew. The twentieth century had to meet the requirements of Moses, Rabbi Akiva and Maimonides and vice versa.

A way was nevertheless found. The list of Rabbinic candidates for the Rabbinic judiciary is submitted by the Chief Rabbinate. From the list submitted by them does the appointment board select. The appointment board consists of the two Chief Rabbis of Israel (Sephardi and Ashkenazi), two *dayanim*, the Minister for Religious Affairs, another member of the government, two members of the Knesset and two lawyers nominated for a three-year period by the Israel Legal Council.

The independence and religious integrity of the Rabbinic judge is further safeguarded by the clause that he is obligated to administer Torah law and Torah law only. In the declaration of loyalty to the state which the *dayan* has to make on entering office, the *dayan* proclaims: "I pledge myself to be loyal to the state of Israel, to judge the people righteously, not to pervert justice nor respect persons." In deference to religious disapproval of taking oaths, and to his function to administer none other than Torah law, he is required to make only a declaration (not an oath) which omits the words, "and to its laws," after the "state of Israel." This omission aroused controversy in the Knesset, some members seeing in it an attempt to place *dayanim*

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NEWS OF THE CENTER

Bat Mitzvah Ceremony At Center Soon

The Religious Service Committee adopted a suggestion of the Hebrew Education Committee, which had the approval of our Rabbis, to institute the Ceremony of Bat Mitzvah this fall.

The ceremony, which will be for girls, will take place at the late Friday Night Services. Our Rabbis are now preparing the ritual and the requirements which the applicants will have to meet to be eligible for the ceremony.

Sabbath Services

Friday evening services at 6:00 P.M.

Kindling of Candles 7:29 P.M.

Sidra or portion of the Torah: "Ahare Kedoshim," Leviticus 16.1-20.27. Haph-torah Reading: Prophets, Amos 9.7-15.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group.

Minha services at 6:00 P.M.

Daily Services

Morning: 7:00 and 8:00 A.M.

Minha services at 7:30 P.M.

Beautiful Tribute to Beloved Departed

Our Center has received a munificent gift from the Great Atlantic and Pacific Tea Company in memory of and in loving tribute to the late Mr. Barnet Gabriel, who was closely associated with the firm for many years, and who was a devoted member of our institution for more than 25 years. Knowing Mr. Gabriel's keen interest in our Center, the officers of the A & P felt that this gift would be the most fitting way to perpetuate the memory of one who has won their esteem and affection.

The Center has also received a fine gift from the children of the late Mr. Abraham Ginsburg, Honorary Chairman of our Ritual and Religious service Committee and a member of our Center since its inception, in memory of their beloved father.

The officers of the Center are grateful to both donors for this truly fine way of honoring the memory of a beloved departed one.

CHAIRMEN OF STANDING COMMITTEES

OUR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman; David Spiegel, Co-chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts—Retention Committee: Morton Klinghoffer and Saul S. Abelov, Co-Chairmen.

Forum and Education Committee: Harry Blickstein, Chairman; Issac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Louis Daum, Hon. Chairman; Jack Sterman, Chairman; Leo Kaufmann, Vice-Chairman. *Sub-Committees of the Religious Committees:* Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Saul S. Abelov, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; David M. Gold and Lawrence Meyer, Vice-Chairmen.

Spring Gym Schedule For Men and Boys

Beginning next Friday, May 6th, the Gym and Baths Department will be open on Fridays for men and boys from 1 to 5 P.M. The schedule for the rest of the week remains the same.

ISRAEL BOOK EXHIBIT at the CENTER

May 9th - May 12th
3:30 to 10:30 P.M.

Special Opening
Sunday Evening, May 8th at 6:30

Sponsored by
Histadrut Ivrit of America
ALL WELCOME

Book by Rabbi Lewittes Used in Calcutta

In a recent address, Rabbi Harold Gordon, Executive Secretary of the New York Board of Rabbis, reported that the book, "Modern Hebrew," by Lewittes and Blumberg, was used in several of the schools of Calcutta, India. He stated that in one of the schools that he visited, where the instruction was based on "Modern Hebrew" the students were too poor to purchase texts. The teacher however, owned a copy and wrote the new story on the board as the basis of the lesson. "Modern Hebrew" is used widely in high schools and adult groups throughout our country.

THE HEBREW SCHOOL

THE annual "What Torah Means to Me" essay contest, sponsored by the Sisterhood of the Brooklyn Jewish Center, was won by Richard Goodman, of the graduation class. The award was made at the Torah Fund Luncheon on March 16th.

This year's winner of the Zvi and Paya Kushner Memorial Award is Charles Stein. This award is made by Mr. and Mrs. Julius Kushner to a member of the Post-Bar Mitzvah Fellowship who has made outstanding progress in his Hebrew studies. Charles Stein, a graduate of our Hebrew School and a student in the second year of the Greater New York Hebrew High School, has been commended by his instructors because of his excellent work. Announcement of the award was made at the Post-Bar Mitzvah Friday night service on March 25th.

An impressive model Seder was arranged by the Hebrew School on Thursday, March 31. The service was led by the choral group under the direction of Mr. David Weintraub. Harold Spevack and Stephen Marcus, officers of the student body, served as narrators. Joseph Moskowitz chanted the Kiddush. The four questions were asked by Jonathan Walder, Phyllis Moskowitz and Nancy Shander. Rabbi Levinthal greeted the students and told them of his impressions of Hebrew schools that he had visited throughout the country. He spoke enthusiastically of the beautiful appearance made by the students at the Passover tables and praised the work of the PTA-Faculty Committee headed by Mrs. M. Robert Epstein and Mrs. E. N. Rabino-witz, which had made the preparations for the Seder. Rabbi Lewittes served as Rosh Ha-Seder.

Teachers of the Hebrew School faculty presented a series of demonstration lessons during the past few weeks. The following teachers participated: Mr. Irving Gabel, Mr. Hyman Campeas, Mr. Aaron Krumbein, Mr. David Slominsky, Mr. Leo Shpall and Mrs. Evelyn Zusman. Three of the lessons were devoted to the

teaching of a new Hebrew story. Three of the lessons were in Jewish history. Following the demonstration lessons the teachers discussed the methods used at faculty meetings. Rabbi Lewittes praised the teachers for the skill that they had demonstrated and for the progressive methods used.

In celebration of the Tercentenary a special assembly program will be held on Sunday, May 1 and Monday, May 2. The program will be given by the Hebrew

Dramatic Club under the direction of Mrs. Zusman.

The Junior Congregation and the Children's Congregation will combine to honor the mothers of our students at the Sabbath service on May 7, the service being jointly sponsored by the Hebrew Education Committee and the PTA.

The G. O. is now selling tickets for the annual UJA Film Festival to be held on Sunday, May 15 and Monday, May 16. It is hoped that a large sum of money will be raised by the students of the Center for the United Jewish Appeal.

MEN'S AND BOYS' GYM NEWS

AFTER two months of keen competition the handball doubles and table tennis singles tournaments have come to an exciting finish. In the final game of the A handball competition, Sam Levine and Jerry Weiner defeated Mel Oringer 31—30. In the B division the final game was also thrilling, Morton Friedman and Lionel Aprill defeated Doc Grossbard and Nat Mark 31—28.

The Table Tennis players exhibited championship form in the various games. The winners were: A division—Sid Gold created an upset in beating Doc Amsterdam; in the B group Joe Schwebel defeated Dave Charney in 3 out of 5 games. The boys also had their competition in ping-pong. In the Senior group Dan Grossbard defeated Dave Levy in the final match and in the Junior division Steve Horowitz beat Alan Pinkwasser. Trophies

were awarded to the final contestants of all the tournaments.

The Boys Basketball season came to a close. Senior and Cub teams had a complete schedule of games to afford them plenty of opportunity to develop in the sport. The boys of both teams improved in the individual skills and team work and have become good players. The records of the teams are as follows: Senior boys played 12 games, winning 9, losing 2 and tying 1. The Cubs played 9 games, winning 6 and losing 3. The following is the roster of the squads: Seniors: Artie Kaplan, Ed Jeffers, Sid Tanenzaph, Paul Rosenberg, Mike Ginsberg, Sandy Fenchel, Marty Schwam, Harold Karp, David Levy, Steve Horowitz, Arnie Enker, Joel Nisselman, Elihu Leifer. Cubs: Stan Wolfe, Gary Wohl, John Moskowitz, Richard Moskowitz, Joe Moskowitz, Jerry Gold, Simon Milberg, Larry Meltzer, Jan Heriman.

YOUNG MARRIED GROUP

THE calendar of activities of the Young Married Group is gradually drawing to a close. The highlight of our season, however, is yet to come. Our annual affair will be held on Saturday evening, May 7. Please be among the first to make your reservation—for yourself and your party. Table reservations will be made in order of receipt. The couvert has been set at \$10.00 per couple, and, as in the past, we will have the finest in dancing, entertainment, and buffet. The orchestra is that of Marvin Blickstein. Please contact Bill Brief, Elmer Riffman, David Gold, or the Center desk as soon

as possible. The committee and the group will appreciate your promptness.

The executive committee has voted to continue our meetings through June. At our meeting of May 24, we will join with the general membership at the monthly social night. Look for the three Young Married Group tables in the auditorium. Weather permitting, our June meetings will be held on the roof.

Please remember our obligation to the United Jewish Appeal. The 1955 campaign is in full swing now. Respond generously to the call of the Center committee.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APPLEBAUM, MISS DOROTHY: Res.: 478 Jerome St.; *Proposed by* Morris Krugman.

BEROFF, MYRON: Single; Res.: 757 East 9th St.; Bus.: Apprentice, Naval Shipyard; *Proposed by* Robert Kritz, Philip Freedman.

BRESNICK, STANLEY C.: Married; Res.: 939 Lenox Road; Bus.: Teacher, Board of Education; *Proposed by* Leo Kaufmann, Lewis Bresnick.

BURKHOLZ, MISS LORETTA: Res.: 178 East 95th St.; *Proposed by* Leo Kaufmann.

COHEN, MISS SHEILA: Res.: 356 Marcy Ave.; *Proposed by* Murray A. Brill, Lila Rappaport.

DOLLINGER, MISS DIANE: Res.: 877 Empire Boulevard.

FEINLEIB, MISS CLAIRE: Res.: 9315 Avenue A; *Proposed by* Morris Krugman.

GOODSTEIN, REUBEN: Single; Res.: 565 Alabama Ave.; Bus.: Sales Mgr., Hunt Foods, Inc.; *Proposed by* Wm. Schlesinger, Milton Slow.

GREENSPAN, IRVING: Married; Res.: 20 Plaza St.; Bus.: Retired, *Proposed by* Frank Schaeffer, H. W. Hammer.

HECHT, HARRY: Single; Res.: 1353 Sterling Place.

LISS, MISS SHIRLEY: Res.: 399 Pennsylvania Avenue.

RABKIN, MISS SYLVIA: Res.: 66 East 95th St.; *Proposed by* Natalie Katzman, Irene Friedstein.

RAPPAPORT, ROBERT E.: Single; Res.: 1500 Carroll St.; Bus.: Textile Converting, 49 West 37th St.

ROBBINS, HERMAN G.: Married; Res.: 175 Eastern Parkway; Bus.: Lawyer, 16 Court St.

ROTHSCHILD, SALI: Married; Res.: 715 St. Marks Ave.; Bus.: Salesman, 2304—12th Ave.; *Proposed by* Robert Fox, Dr. Leonard Sonnenberg.

SCHULTZ, MISS ELAINE: Res.: 627 Sackman St.

STERMAN, ALEX: Single; Res.: 1282 Union St.; *Proposed by* Jack Sterman, Leo Kaufmann.

TUNIS, SOL: Single; Res.: 915 East 7th St.; Bus.: Salesman, 163—13th St.; *Proposed by* Sidney Hoffman, Rubin Gralla.

WILLICK, MISS GLADYS: Res.: 261 Buffalo Ave.; *Proposed by* Alexander Willick.

WINDERMAN, NORMAN: Single; Res.: 284 Eastern Parkway; Bus.: Insurance; *Proposed by* Leon Levine.

The following has applied for reinstatement:

SANFT, MYRON: Married; Res.: 1878—84th St.; Bus.: Textiles, 70 West 40th St.; *Proposed by* Jack Raphael, T. Rosenberg.

FRANK SCHAEFFER,
Chairman, Membership Committee.

The Saturday Night Clubs

THE highlight of the month's activities in our Saturday night clubs was the Third Seder that took place on April 9. The youngsters came prepared to both entertain and be entertained. Each club had the opportunity to contribute to the evening's program, with the result that an impressive, meaningful and enjoyable experience was had by all.

For the balance of the month, our members continued their consideration of Jewish religious values, concentrating on the major festivals, their origin and observance. In addition, evaluation sessions were held in all clubs; the members looked back at their year's work and also looked ahead, offering constructive suggestions for the coming year.

Acknowledgment of Gifts

We acknowledge receipt of donations for the purchase of Prayer Books and *talesim* from the following:

Mrs Sadie Drogin, in memory of her brother Elchonon Schottlender.

Dr. and Mrs. Irving Horowitz in honor of their son Stephen's Bar Mitzvah and in memory of mother, Yetta Horowitz.

Dr. and Mrs. Irving L. Rosoff in honor of the Bar Mitzvah of their son, Howard. Mr. and Mrs. Nathaniel Wander in honor of the birth of their twin daughters.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Winthrop of 899 Montgomery Street on the birth of a daughter, Susan Gail, to their children, Mr. and Mrs. Lowell Winthrop on April 19th.

CENTER ACADEMY

THE pupils of the eighth grade performed at the Model Seder sponsored by the Sisterhood. The pupils of the Fifth Grade and representatives of the sixth and seventh assisted in the singing. Parents, relatives and friends of the students of the Center Academy gathered to celebrate the Seder services on Monday, April 4th. They were marked by spiritual zest and hospitality.

Rabbi Levinthal, assisted by Rev. Rogoff, led in the ceremony of Bedikat Chametz. They were joined by pupils of the lower grades. The Passover symbols were set out on the Seder board and the gleaming white tablecloths formed a fitting background for the beautiful floral decorations on each table.

At the Seder the Student Council presented Dr. Levinthal with a Jewish National Fund Certificate. This represented a garden which the pupils of the Academy planted in Dr. Levinthal's honor in Israel.

Transcending its significance as a great festival, Passover symbolizes the inherent right of freedom that belongs to men of all nations, all creeds and all races. At a time when this basic right is under attack and seems lost in half the world, the free state of Israel stands out as a hope and promise to the oppressed. It is therefore our hope that the ancient-young State of Israel shall grow from strength to strength.

School was closed for the Passover holiday from Tuesday, April 5, through Sunday, April 17, and reopened on Monday, April 18.

The Sixth grade issued a Hebrew Newspaper in honor of Passover. All parents attended the classroom meeting on Tuesday, April 19.

All upper grades are planning trips to the Jewish Museum to witness the Children's art exhibit. The pupils of the Academy are well represented at this exhibit.

SILVER JUBILEE DINNER - DANCE

Sunday Eve., May 1st, 6:00 o'clock
Call immediately for reservations at
\$100.00 per couple
"GIVE OR GET"

THE YOUNG FOLKS LEAGUE

APRIL 27 marked the Anniversary of Israeli Independence Day and it was selected as the date on which the Young Folks League would conduct its annual program on behalf of U.J.A. Refreshments, music and entertainment were provided on that evening. All Y.P.L. groups in New York participated as our guests, and the guest of honor was Emil Cohen, celebrated humorist. Those of us who made pledges carried away the inner satisfaction of knowing that we had done our small part in keeping faith with and alleviating the pain and suffering of less fortunate fellow-Jews.

The election of officers and members to the Executive Board of the Young Folks League for the coming year is scheduled for May 4. The nominating committee has posted the list of candidates. Each member should feel duty-bound to be present on Election Night and make his or her choice. Active participation in the voting is essential since the outcome of the elections will have a definite bearing upon the success of our organization in the coming year. Make sure that you have done all that is possible to place the Young Folks League in capable hands for the coming year.

The Champagne Cotillion takes place on May 7. This event will be conducted jointly by the Young Folks League and the Young Married Group, and promises to be bigger and better than ever. There will be a catered buffet, liquor, dancing, entertainment. A fine band will provide music for this night of nights. Al-

though such items contribute greatly to the success of any social gathering, they are still only tangible elements. The real success of an affair is based on a certain unique joviality and good fellowship and that spirit is present at our annual Cotillions. Words can't express it and money can't buy it. You must be present to experience and enjoy it.

IRA GROSS, *First Vice-Pres.*

Schedule of Regular Meetings

Wednesday, May 4: Election Night.

Wednesday, May 11th: Rabbi Waxman will discuss the Book of Job. Last lecture in our series, all "Great Jewish Books."

Wednesday, May 18: Installation of newly-elected officers and Executive Board.

Tuesday, May 24: Center membership social, followed by Young Folks League social hour.

All the regular programs will be followed by refreshments and dancing. Admission upon presentation of 1955 membership cards only.

Special Events

Thursday, May 5, 6:00 p.m.: Brooklyn Jewish Center U.J.A. Dinner—all the Young Folks League's male members invited.

Saturday, May 7: Champagne Cotillion.

Tuesday, May 10: Arts and Crafts interest group.

Sunday, May 15: All day New York Region YPL picnic at an undisclosed camp site. Watch *Bulletin* for further announcements.

day evening, May 2nd, at 8:30 o'clock at our Center. Judge Maximilian Moss, President of the Council, will be the Conference Chairman. A group of outstanding authorities on this subject will constitute a panel.

Closing Assembly of the Institute of Jewish Studies for Adults

THE closing assembly of the Center's Institute of Jewish Studies for Adults was held on Wednesday evening, March 30th. Dr. Benjamin Kreitman, co-director of the Institute, presided and read messages from Dr. Israel H. Levinthal, who was away on a pastoral tour for the United Synagogue, and from Dr. Reuben Finkelstein, Chairman of the committee on the Adult Institute. Mr. Julius Kushner, chairman of the Hebrew Culture Committee, addressed the assembly and congratulated the teachers and the students on the accomplishments made during this school year. Rabbi Kreitman noted that this year numerous requests have been made by the students of the Institute for the continuation of the courses beyond the Pesach season, this being the best indication of the success of the courses.

Certificates of achievement for successful completion of 12 Academic credits were presented to Mrs. Sarah Greenfield and Mrs. Alice Kalton. Post-Graduate Certificates for the continuation of studies for two years after receiving the Certificate were presented to Mr. Jacob Perlin and Mesdames Esther Krakow, Alice Kotkes, Anna Schlesinger and Beatrice Serman. Special mention was made of those students who have continued even beyond the Post-Graduate requirements: the morning classes in Religion—Mesdames Fania Asen, Rose Berkenblit, Esther Blaukopf, Rose Epstein, Anne Fischer, G. Gilbert, Dora Goldstein, Mollie Goodman, Eleanor Horowitz, Sadie Kaufmann, Dorothy Langer, Irene Laurentz, Sadye Lewis, Mary S. Lieberman, Mollie Rosenbaum, Ray Siegel, Celia Stadin and Bertha Zirn—the special class in Advanced Hebrew—Messrs. Alexander Lipson, Raphael Rosenbaum and Emanuel Siegel, Misses Jennie Finkelstein and Naomi Kates and the Mesdames Ruth Borodkin, Jeannette Kantrowitz, Zlotta Roseman, Mollie Rosenbaum, Lifsha Shechter, Penny Sternfeld, Mildred Sucov and Hilda Zauderer.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Alexander Kopp of 569 Montgomery Street on the loss of his beloved sister, Mrs. Ray Cooper on April 19th.

"Father and Son" Sunday in Gym

This Sunday, May 1st, is "Father and Son" day in the Gymnasium. Parents are invited to attend with their sons of 10 years and over between the hours of 10 A.M. and 2 P.M., and enjoy the facilities together.

Seminary TV Series

The Jewish Theological Seminary of America will present another series of four telecasts on "Frontiers of Faith," NBC-TV (Channel 4) from 2:00 to 2:30 P.M. The first will be presented this Sunday, May 1st on "The Bible Detective of the Holy Land," a true and thrilling story of Dr. Nelson Glueck's discovery of King Solomon's copper mines.

Community Council Conference

The Brooklyn Jewish Community Council has planned a Conference on "Peace In the Middle East" for this Mon-

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

It has become traditional in our Sisterhood to reserve our May meeting for the observance of Mothers' Day. This year, however, we are planning a unique event to take place on Saturday, May 7. It will be a special Sabbath Service dedicated to ALL mothers, and honoring particularly the mothers of our Hebrew School children. The Services will be conducted by the children and an Oneg Shabbat will follow. It is being initiated by the Hebrew Education Committee of our Center, with the participation of the P.T.A. of the Hebrew Schools and of our Sisterhood.

The Jewish mother, from time immemorial, has been the center of all spiritual endeavors in the home, and the motivating influence for making her household symbolic of our Jewish way of life. The mothers of our Hebrew School pupils are well deserving of this special tribute and it is our delight to honor them. We wish to congratulate the Hebrew Education Committee, headed by Mr. Julius Kushner, for its vision and foresight in translating the theme of Mothers' Day into a meaningful, significant event for our mothers and children.

BEATRICE SCHAEFFER, President.

Passover Festival

A brief but very active business session on Monday afternoon, March 28, following several important morning committee meetings, was conducted by Mrs. Benjamin Markowe, Vice-President, who acted as Chairman in the absence of our President, Mrs. Frank Schaeffer. Progress on current Sisterhood projects was reported by chairmen of UJA, Red Cross, Torah Fund, Serva-Camp, Women's League and the Nominating Committee after a moving invocation read by Mrs. Betty Marks.

Since wine is very much an integral part of the Passover service, it was most appropriate to hear an address by Mrs.

James G. Heller, wife of the noted Rabbi, who outlined the "Romance and History of the Wine Industry," tracing its course to its current importance in the economic progress of the State of Israel.

It has become a tradition in Sisterhood to dedicate our March meeting to the celebration of Passover. With a hearty *Gut Yomtov*, the Chairman of the Festival, Mrs. Sarah Kushner, another of our energetic Vice-Presidents, introduced the Model Seder demonstration presented by the Graduating Class of the Center Academy by expressing her thanks to Mr. Leo Shpall, Director of the Academy Hebrew Department, Miss Naomi Nathanson, who conducted the Passover songs rendered by the Academy Choral Ensemble, Mrs. Anna Lesser, principal of the School, and to Mesdames Goldwyn, Halpern, Kallen and Klinghoffer for their efforts in arranging a magnificent Seder table, replete with lace-edged white cloth, glistening glasses filled with wine, exquisite chinaware, silver candlesticks, beautiful Seder plate filled with the necessary ceremonial foods and the cup of Elijah.

Cheer Fund Contributions

In gratitude for Mrs. Samuel Rottenberg's recovery—Mrs. Joseph Horowitz; In memory of Mrs. Max M. Rosenberg's mother—Mrs. Claire Mitrani; In memory of Irving Gottlieb's mother—Mrs. Claire Mitrani; In memory of Irving C. Perlin's sister—Mrs. Claire Mitrani; In memory of Max M. Rosenberg—Mesdames Morton Klinghoffer, Lawrence Meyer, Frank Schaeffer.

Kiddush Sponsorship

On May 14, Mrs. Henrietta E. Kayser will sponsor a Kiddush in honor of the Bar Mitzvah of her nephew Jay Allan Litwin. For Kiddush sponsorship, call Kiddush Chairman, Dorothy Langer, PR 4-3958.

UJA Honors Molly Meyer

In recognition of her many years of devoted service to the cause of Israel and to the United Jewish Appeal, Mrs. Molly

Meyer, our active Board Member and Special Gifts Chairman for UJA, will be the guest of honor at a luncheon for donors of \$25 and over to be given at the home of Mrs. Alexander Dolowitz, Brooklyn UJA Chairman, 1800 Avenue L, on Wednesday, May 4, at 12:30 P.M. Guest speaker will be National UJA Chairman of Women's Division, Mrs. Hal Horne. Rhea Zimmerman, our UJA chairman, together with Anne Weisberg, co-chairman, urge all Sisterhood women to plan to come and pay well-deserved tribute to Mrs. Meyer.

For the Advancement of the Torah

The beauty of holiness was manifest in every phase of our most successful Torah Luncheon on March 16th, from the picture of the charm of the true Jewish woman of valor created by our very pretty Chairman, Mrs. William Sauler, wife of our distinguished Cantor, who helped to design each table; to the glorious Torah crown set in a bower of yellow magnolias at the dais table. Quoting a rabbinic legend in which God instructed Moses, when giving the Torah to the Jews to give it first to the women, our chairman expressed her thanks to all of the women who had rallied to the cause of the Torah, citing for particular praise her two co-chairmen, Mrs. Harry Kurtzman and Mrs. Leonard H. Sonnenberg, and our indefatigable President, Mrs. Schaeffer. In a most eloquent address, our guest speaker, our own Dr. Benjamin Kreitman, cited instances of extreme sacrifices on behalf of Torah. "The secret of our existence," said he, "lies in the fact that we chose God's wisdom and have cherished His word, therefore we have been rewarded with the riches of spirit." An inspiring play, "The Escapist Jewess," presented by our Sisterhood Players, a delightful medley of international folk songs rendered by Mascha Benya, noted concert singer, and the announcement of the winner of Sisterhood's Annual Essay Contest on Torah added further stimulation to the occasion. The luncheon, delectable and attractively served, was prepared by a corps of our own members. For your personal interest and for taking the job seriously, for your dedicated efforts toward the advancement of Torah, dear Edith, *Todah Rabah* and a *Yasher Koach*.

Jewish Day for the Blind

Make a date and bring your friends on Thursday, May 12, to the Hotel St. George where you can enjoy a luncheon, tea or supper, and purchase goods manufactured by the blind. Our own Chairman, Sadie Kurtzman, is in charge of sales. Make your purchases through her. Call SL 6-1796.

Center Academy Anniversary

Our Sisterhood salutes and congratulates the Center Academy of our Center on its achievement of twenty-five years of progressive and integrated education, as the pioneer and example to the rest of the nation that secular and non-secular studies can be taught co-existently. More than 300 of your graduates, many of whom have made names for themselves in cultural, economic and communal fields, attest to the value and importance of a school like the Center Academy, founded and nurtured in great measure by our own Dr. Levinthal. It is, therefore, with great pride that we applaud you on your Silver Jubilee, and hope that you will continue to make contributions to progressive and educational accomplishment for many, many years to come. *Mazel Tov!*

Testimonial to Mrs. Frank Schaeffer

In tribute to the inspiring record of four years of indefatigable service of Mrs. Frank Schaeffer as President of our Sisterhood, an impressive program has been planned for the evening of Wednesday, May 18, on the occasion of her retirement from office. Make your reservations for the "Bea Schaeffer" night for yourself, your husband and your friends, and do honor to one who has honored our community. Gala evening and colation, \$1.50 per person.

Sisterhood Late Friday Services

The Sabbath, in the hands of our women, is truly a "way of life in the presence of holiness." On Friday evening, March 11th, with Mrs. M. Robert Epstein as Moderator, three of our members delivered most erudite papers on a symposium on "The Three Pillars of Judaism," Mrs. E. Baker on "Torah," Mrs. Charles Berlowitz on "Avodah" and Mrs. Irving Horowitz on "Gemiluth Hasadim." Prayers were read by the Mesdames Harry A. Freedman, Joseph Langer, Benjamin Markowe. An *Oneg Shabbat* followed.

SISTERHOOD TORAH FUND LUNCHEON



The following were among those attending the Sisterhood Torah Luncheon March 16: Mr. Harold W. Hammer, Mrs. Peggy Sonnenberg, Mrs. Helen Fried, Pres. Brooklyn Branch, Women's League; Rabbi Benjamin Kreitman, Mrs. Edythe Sauler, Chairman; Mrs. Beatrice Schaeffer, Pres.; Mrs. Sadie Kurtzman, Mrs. Molly Markowe, Cantor William Sauler.

Physical Training Department

Our Physical Training Chairman, Mrs. Milton Schiff, urges the women to avail themselves of the pleasures and the advantages of our magnificent physical training facilities—our swimming pool, our gymnasium and our health apparatus, all free, several hours each day, and Tuesday evenings. Life-guard in attendance at all times. Make it a habit and improve your general well-being.

Women in the News

Congratulations to our own Sadie Kurtzman, who has been appointed Advance Sales Chairman for Brooklyn Jewish Day for the Blind.

Nominating Committee

Under the chairmanship of Mrs. Isador Lowenfeld, the nominating committee reports that a slate of officers and a complete Executive Board has been completed and will be presented to the membership for election at the April meeting.

Calendar of Events

Wed., May 4—UJA Luncheon for donors of \$25 and over at the home of Mrs. Alexander Dolowitz, 1800 Avenue L. Guest of honor, Mrs. Lawrence Meyer.

Mon., May 9—1:00 P.M. Executive Board Meeting.

Thurs., May 12—Jewish Day for the Blind, Hotel St. George, Brooklyn.

Wed., May 18—*The Night* that is different from all other nights—Mrs. Frank Schaeffer will be honored at a Testimonial Reception, on the occasion of her retirement as President of Sisterhood. Center members and friends make your reservation *early*. \$3.00 per couple or \$1.50 per person.

Wed., June 1—Closing meeting of the season. *Installation of Officers*. Fine program being arranged.

Thurs., June 9—Closing Executive Board Luncheon.

THE JUNIOR LEAGUE

THE past month was an eventful one for our Junior League. On March 31st, a hilarious Passover program was presented, based on an original script and an original idea.

On Saturday morning, April 9, at the Sabbath-Passover Services, the Junior League presented a symposium on the subject: "The Tercentenary—Retrospect and Prospect."

That same evening, the annual Matzoh Ball Dance, sponsored by the Junior League, was held. A large attendance was recorded, and the proceeds went into the charity fund of the Department of Youth Activities.

As the weather improves, the program of the Junior League will be gradually shifted to outdoor events, with trips, picnics and similar activities.

RABBINIC JUDICIARY IN ISRAEL

(Continued from page 14)

above the law. It was explained that the omission occurred also in the oath of loyalty made by Knesset members, since, like the *dayan*, he was not bound, more than any other citizen, to observe the laws of the state. If a *dayan* broke the law he would be liable to prosecution just as any other citizen would be. His particular function was to administer Torah law within the limits of the jurisdiction set by the state. A Minister or secular judge pledge themselves to be loyal to "the state and its laws" because the particular function of their office charge them with implementing the laws promulgated by the state.

The Israel Rabbi thus has now two distinctly separate careers open to him, that of Rabbi of a community attending to their spiritual needs, or a member of the Rabbinic judiciary. The scope of this work can be gauged from the fact that nearly 12,000 cases were filed at Rabbinic courts in 1953. The Law of *dayanim* is identical, in its financial and professional provisions, with the law for secular judges, and only diverges from it in deference to the special demands of Torah law. There are 17 regional religious courts in the main cities of Israel

manned by 51 judges, and the Supreme Court of Appeal in Jerusalem composed of four judges. In no other state institution are the varied communities of Israel, the Oriental and European, so fairly represented as on Israel's Rabbinic judiciary. With its faithful preservation of ancient tradition in adhering strictly to Rabbinic law and its elastic adaptability to modern conditions within that framework — protecting the wife from polygamy, and the primitive cruelty of husbands from backward countries, invalidating child marriages, determining custody of children purely on the basis of considerations of the child's welfare, it constitutes an ideal instrument for bridging the old and the new, enjoying the natural respect of those loyal to Jewish tradition and gaining the understanding of those who, for the first time, have been brought face to face with the workings of the ancient legal system of their people — "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people." (*Deuteronomy* IV, 6.)

THE GOLD WATCH

(Continued from page 11)

with that *kaddish*, won't you? Last time I got all mixed up."

"Sure," Reb Usher answered. "Sure."

Hannah Silver was waiting up for her husband. She was sitting at the kitchen table reading the newspaper when Usher tiptoed in. "Nu, Usher, you was elected president, maybe?"

He said nothing. There was a disturbed silence and Hannah asked, "Usher, you want some tea?"

"No, Channah. I'll just go to sleep. I'm a little tired."

Hannah Silver felt that something was wrong. "Do you feel alright, Usher? Tell me is there anything the matter?"

"I'm alright, Channah, just a little bit tired." Usher walked towards the bedroom.

"Alright, but first open the box."

Reb Usher turned around. "What box?"

Hannah smiled. "The one the man brought about three hours ago, while you were at the meeting." She handed him a small package. He opened it. He first saw a note:

"To Reb Usher:

Our Gratitude Knows No Hours;

Our Gratefulness, No Time.

From Congregation Ahavath Israel."

Hannah took out a watch from the box and beamed. "Good, good," she said, "now you will always know what time it is. And you won't blame me for coming late to the *minyón*."

"No," Reb Usher said quietly, "I won't blame you any more."

A Controversial Study of Israeli Industry

ONE of the most interesting and important studies on Israel will be issued by the Stanford Research Institute which is affiliated with Stanford University. The study was conducted by a team of four industrial experts from this Institute at the invitation of the U. S. Operations Mission. It was sponsored by both the American and the Israel Governments, and its results will probably lay down the guiding line for Israel's future industrial development. The purpose of the study was to establish which of the many industries in Israel are actually beneficial for the economy of the country, and which are merely a waste of time, resources and foreign currency.

The four American experts had to survey a huge number of the more than 20,000 industrial establishments in Israel for their potential. And their findings—already known to the Israel Government, although not published yet are having repercussions in Israel economic circles.

The study seems to indicate that the best hope for Israel lies in agriculture and in the industrial use of agricultural products. It sees no future in an integrated steel industry, the beginnings of which have been started by Israel. It also warns against hasty investment in cotton production until it is certain that Israel can produce at world prices. Israel is now just beginning to develop cotton fields for local production and for possible export.

On the whole, the Stanford experts discourage the development of industries requiring imported raw materials and using local labor to secure dollars through re-export of the finished product. "This game," the Stanford preliminary report says, "can be played by any country in the world, and the winners will be those with advantages of location, cheap labor and superior management, all of which Israel lacks."

—BORIS SMOLAR.

GIVE TO
U. J. A.

A TIME FOR A JEWISH RENAISSANCE IN AMERICA

(Continued from page 4)

our country which calls for immediate remedy.

The prevailing impression that one gets as he observes the Jews in the grass roots sections of our country is that the Jews want to be Jews and to remain Jews. They lack, however, an adequate philosophy of what a Jewish life means and what it demands of them. And they seek such a philosophy. Maurice Samuel, the brilliant author and thinker, put it clearly in a recent article in which he described the change in the attitude of the audiences he addresses. Years ago, he tells us, the usual question hurled at him during the discussion period was "Why should I remain a Jew?" Today, he tells us, the question is, "How can I be a Jew?" This answer they still seek, and it will have to be formulated—clearly and quickly—if we are to satisfy the longing that now fills the heart of the average Jew throughout the country. The Rabbis of these communities—in most cases—are trying to grapple with this problem. But it is a task for united thinking and planning on the part of both our spiritual and lay leadership.

It is interesting to observe, too, how Jewish religious practice is evolving in these communities far removed from New York. In most of the cities worshippers ride to the synagogue for the Sabbath services. In fact, some of the new synagogues provide large parking spaces for the automobiles. I was careful to inquire if the worshippers ride to the synagogue also on the High Holy Days, and the answer was in the affirmative. I asked if any of the older people express objection to this practice, and the answer was no! It has become an accepted practice. The reason is easily explained. The congregants live in all parts of the city, some very far from the synagogue, and they feel that attendance at a religious service is so important that if riding is the only way to get to the service it is not only necessary but justifiable.

The strange thing to note is that I learned that even in some of the orthodox congregations where the problem is the same many of the worshippers also ride to the synagogue though here there

is no thought of giving official sanction to the practice by establishing parking facilities near the synagogue. So, too, one finds that in most of the orthodox synagogues, where there are English-speaking Rabbis, they have late Friday evening services, at which—strange to say—men and women sit together. It seems that all the warnings and protests of the various orthodox Rabbinic Associations and the blistering articles in the Yiddish press against mixed pews are only for the consumption of New York Jews. They fall on deaf ears in the distant communities. There they are establishing their own *Minhag America*—an American orientated way of Jewish religious life.

There are, of course, many other observations to record, which I shall have to leave for another occasion. Of one thing we may be certain, leaders of Jewish life dare not confine their thinking and their judgments on what they see in New York alone; they must begin to reckon with what is going on in the wide spaces of the entire country. There Jewish life is evolving. Where that

process of evolution will lead to will depend in large measure upon the guidance and intelligent direction they will receive from our leaders and from those national religious bodies that are keenly aware of what is going on and understand the problems that concern these Jews. The great desire of these people now is to be Jews and to have their children remain Jews.

The one conclusion which any one who is privileged to observe Jewish life in these far-flung cities in America must come is that there is now the opportunity to bring about a renaissance of Jewish spiritual and cultural life if we plan and work for this goal. The spark has been kindled in the Jewish heart; it is for us—for those who really are interested in the future of American Jewish life—to feed that spark so that it may become a flame of devotion to warm the Jew's heart, to illumine his mind and to inspire him to dedicate his life to the service of his faith, his people and his God.

Israel H. Peruthal

ADDITIONS TO CENTER LIBRARY

The following books were added to our library for circulation:

King—Young King David—Juvenile
Long—Queen Esther—Juvenile
Millikin—Jeremiah—Juvenile
Mankowitz—A Kid for Two Farthing
—Juvenile
Livingston—The Coast of the Earth
Abrahams—The Commodore
Freedman—The Spark and the Exodus
Sperber—Journey Without End
Orlinsky—Ancient Israel
Namiat — Solution of Present Day Problems
Kaufman — The Biblical Account of the Conquest of Palestine
Hoffman — Sefer Va Yikrah (Part 2 Hebrew)
Auerbach—Amudei Hamachahavah Ha Yisroelith (Hebrew)
Steinman — Sefer B'er Ha Chasiduth (Hebrew)

Israel and Peace

(Continued from page 5)

Arabs on Arab land which is available to an extent far beyond the need. The generosity of Jews the world over may be depended upon to be as ready a source of funds for this purpose as it has been in every other aspect of Israeli requirements. To this can be added the great pool of intellect and knowledge in the matter of techniques to facilitate the resettlement in the speediest and most beneficial fashion.

A peace between Israel and the Arab nations, we submit, is the touchstone of United Nations' usefulness in this situation, if its authority and prestige is to be maintained. The busyness of its councils should be openly devoted to this purpose rather than to the dreary, repetitious and seemingly endless series of condemnations which help no one and merely exacerbate the problem.

The Security Council Considers the "Palestine" Question

(Continued from page 13)

mittee, which would have to decide the question of principle, namely whether the Chairman of the Mixed Armistice Commission had had the right to blame Egypt when it had not as yet been established that the two men involved in the Patish incident had actually come from Gaza. The MAC decision on Patish, therefore, was not yet final, he pointed out.

Egypt, said Mr. Loutfi, could in turn submit to the Security Council a series of cases still pending before the MAC. He cited a number of such incidents, concerning which Egypt had lodged complaints with the MAC. [These incidents were the same as those enumerated in Israel's complaint to the Security Council (Document S/3385).]

He recalled Egypt's proposal that UN observers patrol the border so as to be able, in case of an incident, to determine who had fired the first shot.

Regarding the Nahal Oz incident on 3 April, Mr. Loutfi maintained that what had really occurred was the contrary to what Israel had alleged. An "act of war," he charged, had been committed in this case by Israel and he read to the Security Council the Egyptian version of the incident contained in his communication to the Council (Document S/3386).

The Mixed Armistice Commission, Mr. Loutfi noted, was meeting today at Egypt's request to consider this incident

and therefore he would not say any more of this case at present.

The attack on Gaza on 28 February had created a state of tension, said the representative of Egypt, which should not be underestimated. By its "bellicose" attitude Israel had provoked great tension and anxiety among the refugees concentrated in the Gaza Strip.

"Our relations with Israel remain governed by the Armistice Agreement. We will continue to abide by this Agreement," Mr. Loutfi concluded.

The President said the representative of Israel had asked for the floor "to make certain corrections."

Mr. Eban (Israel) said he had referred in his statement to resolutions adopted by the Mixed Armistice Commission at emergency meetings. Other Israeli complaints were before the Mixed Armistice Commission for handling at regular meetings.

The representative of Israel said the Council had now heard statements by both sides relating to the events on the border in the month of March. He wanted to draw the Council's attention to the "substantive difference" between what each had said: the charges of Egypt had not been supported on one occasion by the MAC, while Israel's charges had been supported by the MAC on six occasions.

Sir Pierson Dixon (United Kingdom)

recalled the two unanimous resolutions passed by the Council last week. The second of the resolutions asked General Burns to pursue his talks with Egypt and Israel on the practical suggestions he had made to improve the security situation. Since then several "unhappy incidents," involving acts of violence and further bloodshed, had occurred. There was "almost complete discrepancy" as to who was responsible for these incidents. The findings of the MAC should throw light on this. He, therefore, proposed that the Security Council now adjourn and meet again when the findings of the MAC were available. He addressed "a most earnest appeal" to Egypt and Israel to use the greatest restraint so that this short interval would not be marred by new acts of violence which could only make General Burns' task even more difficult.

The President said the Council would so decide, since there were no objections or observations. The Council would now adjourn, pending the report of the Mixed Armistice Commission, he declared.

The meeting ended at 11:45 a.m.

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A Congressional Report

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CHAMPION OF HUMANITY

By ALFRED WERNER

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THE NEW RECONSTRUCTIONIST FELLOWSHIP OF CONGREGATIONS

AN INTERESTING news item appeared a few weeks ago in the Anglo-Jewish press. It announced the formation of the Reconstructionist Fellowship of Congregations. This is to be a national organization of those Jewish congregations in America which have been founded on, or which have later adopted, the Reconstructionist philosophy of Jewish religious life. It started very humbly, with only four congregations: the Society for the Advancement of Judaism, in New York, and congregations in Buffalo, Indianapolis and Skokie, Illinois; their hope, however, is to grow both in numbers and in influence.

I, personally, welcome this new venture. I am not a member of the Reconstructionist group nor an adherent of the underlying philosophy, though I hold in great esteem and veneration the distinguished founder of the movement, Professor Mordecai Kaplan, and admire some of his leading co-workers. And yet I was happy to read of the founding of this new national organization which will represent and be the official voice of a philosophy of Jewish life which differs from all the existing ideologies—Orthodox, Reform and Conservative.

The new move will certainly benefit the Reconstructionists. Hitherto, their members were officially identified with the other national groups—some in the Reform, but mostly in the Conservative organizations. It so happens that the founder and the leading spirits of the Reconstructionists movement are graduates of the Jewish Theological Seminary, and therefore members of the Rabbinical Assembly—the Rabbinic body which was

organized for the development of Conservative Judaism by the Seminary alumni and which today is composed mostly of Seminary graduates. The congregations in which these Reconstructionist rabbis minister are all members of the United Synagogue of America, the national lay organization dedicated to the philosophy of Conservative Judaism. This represented an anomalous situation both for those who adhered to the Reconstructionist as well as for those who believed in the Conservative philosophy of Jewish life. It brought confusion in the deliberations of both the Rabbinical Assembly and the United Synagogue. For the truth must not be ignored that there is a vital distinction between these two philosophies—almost as great a difference as there is between Reconstructionism and Reform or Orthodoxy.

The Fellowship will therefore help the Reconstructionists to foster their own philosophy and their own practices, unhampered by the overwhelming majorities both in the Rabbinical Assembly and in the United Synagogue who cannot and will not follow their ideology.

This move will also be of inestimable benefit to the Conservative movement. For again, the confusion mentioned above, caused by the two conflicting philosophies will now disappear. Both the United Synagogue and the Rabbinical Assembly have been frequent targets of critics, especially among the editorial writers in the Anglo-Jewish press, for not taking definite action to make the principles of Conservative Judaism a reality. The cause is easy to explain. When you have within an organization a group who is

opposed to the very fundamental principles of that organization, it is certainly impossible for that organization to achieve its aims.

The basic difference between the two philosophies is not so much in the realm of theology, though it must be admitted that there is a great distinction between the theology of the vast number of Jews aligned with the Conservative congregations and that of the members of the Reconstructionist congregations; Judaism is broad in its outlook and permits various conceptions and interpretations of the God-belief and other theological doctrines.

The fundamental difference between the two groups is in their attitude to the *Halachah*, the Jewish Law. The great founders and architects of the Conservative movement—the sainted professors Solomon Schechter, Louis Ginzberg, Israel Friedlander and others—all stressed the recognition of and adherence to the *Halachah*, though they also emphasized the need for re-interpreting the *Halachah* to meet the needs of modern times. They taught us, and made it part of the Conservative philosophy, that the *Halachah* possessed within itself the very means, the legal instruments, through which this re-interpretation was possible. But the Reconstructionists have developed an altogether different attitude towards Jewish Law, an attitude which is wholly in conflict with that espoused by Conservative Judaism. Now, each group will be able to fulfill its own program of Jewish religious life, and therefore, I feel that the establishment of this Reconstructionist Fellowship will be hailed by all Jews interested in the future of Jewish religious life in America; it now marks in clearest fashion the inherent differences between

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

WHAT TO DO AFTER BAR MITZVAH

THIS is the month of graduations, not only in the secular schools and colleges but also in our Hebrew schools. We at the Brooklyn Jewish Center have graduated this month from our Hebrew School the largest number of boys and girls in the history of the school. Our Academy, too, has conferred diplomas upon a sizeable group of youngsters.

It is good to see that Jewish parents are at last realizing the importance of a good and thorough Jewish education for their children. Indeed, these parents show a keen interest in the work of the school, as is evidenced by the ever increasing numbers attending the meetings and conferences of the Parent-Teacher Association.

And yet there is something radically wrong with the system of Jewish education which seems to nullify all the good that is accomplished in the school up to the time of graduation. Many parents

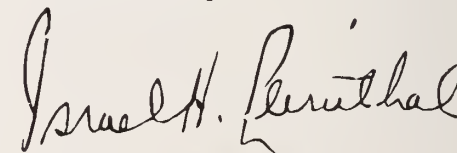
have the mistaken notion that Jewish education ends with the graduation in the elementary Hebrew schools. While they understand that the child's secular education *must* be continued in the high school, they do not seem to grasp the fact that the same procedure should follow in the field of Jewish education.

Fortunately for us at the Center, more and more of the parents are fast recognizing this truth. I was proud and happy to learn that the large majority of this year's graduates, both of our afternoon Hebrew School and the Center Academy, have stated their intention to register in our own Post-graduate department and in the Marshalliah Hebrew High School. This is indeed most welcome news to all who are interested in the progress of Jewish education in this land. We hope that the time will not be far off when every child graduating from our school, and his parents, will take it for granted

that the graduation day must mark the beginning of a further step in the process of education. This must be so if Jewish knowledge is to be truly mastered and is to be a lasting influence in the child's Jewish life.

While we are making progress with our graduates, the same cannot be said of many of the boys who are Bar Mitzvah in our synagogue, and, I am sure, in all synagogues. A large number of these boys are Bar Mitzvah after being in Hebrew School only three or four years, having entered the school at the age of nine or ten. Despite all our pleading with the boy and with his parents—both in private conference and from the pulpit—we must confess the unfortunate fact, that many of these boys leave the Hebrew School immediately after the Bar Mitzvah ceremonies are over, or, at the completion of the school term. The problem is not so much with the lad as it is with the parents, who cannot be made to understand that the Bar Mitzvah ceremony becomes a sham when it marks the termination—instead of continuation—of Jewish learning. The Rabbis of our Center and our most efficient and devoted Hebrew School Committee are grappling with this problem, and we hope that a remedy will be found to put an end to this unfortunate situation.

Psychologists tell us that the adolescent years are the most important in a child's life for the moulding of character. If that is true, then the years after leaving the elementary school, and the years after Bar Mitzvah, should be devoted particularly to a Jewish religious education so that the child may develop with strength of character and high ideals, and be a source of joy and blessedness to himself, to the parents and to the community of which he is a part.



EDITORIAL

Continued from previous page

this fourth group and the three others on the national scene.

This was my reaction, as it must have been the reaction of many others, to the news of the organization of the Fellowship as it was originally reported in the press. But now comes the official report of the founding meeting, and we meet a distressing note in the entire situation. Among the measures adopted, as reported in the June 10th issue of *The Reconstructionist*, is the following: "The constituents of the Fellowship should retain their affiliation with the national synagogue bodies of their choice, and in dependent congregations should be urged to join one of those organizations that is most congenial to their ideology."

It is difficult to understand the motive that prompted the adoption of this resolution. For surely, such a measure would nullify whatever good might have been accomplished, and would restore the very confusion that plagued the Conservative movement and which hindered the Reconstructionists from fulfilling their own

program. In the leading editorial in the same issue, an attempt is made to explain the necessity for this provision: "These congregational bodies are indispensable because they provide for the training of rabbis and teachers of Judaism, for Jewish scholarly research . . . in a way that the Reconstructionist movement is both unable and unwilling to duplicate."

But, surely, this is a naive explanation and cannot be taken seriously. There are many orthodox and reform Jews who support the Seminary, even though they are not aligned with the United Synagogue, just as there are many Conservative and even Reform Jews who contribute to the Yeshivah, though they are not affiliated with the Union of Orthodox Congregations. The members of the new Fellowship could just as well be urged to support whatever institution of learning they desire without retaining their membership in a national organization whose fundamental principles they cannot accept.

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The following is part of a special report of the Select Committee on Communist Aggression of the House of Representatives, recently issued. The subjects under study by the Committee were "Communist aggression and the forced incorporation of the Baltic States in the U.S.S.R." The report first deals with the history of the Jews under Communism before the second world war, and presents a picture of systematic though often insidious oppression of Jews as an ethnic and religious group. Then comes consideration of the period beginning with 1948 and leading into the present time. A condensed version of this section is printed below.

Publication of this report now is of special significance because of the projected four-power conference called in the hope of "easing international tensions." In these and in any subsequent talks the condition of the Jews in Russia and the satellite states should not be ignored.

IN THE fall of 1948 a new anti-Jewish drive, this time officially promoted by the Communist parties and governments, started from Russia and swept over the whole Soviet Empire.

The intensified drive against the Jews—under the disguise of a fight against Zionism and "Jewish nationalism," was introduced by an article by the Soviet writer Ilya Ehrenburg, published in the Moscow paper Pravda on September 21, 1948. The article attacked Israel as a "bourgeois" country with a "reactionary" government, and denounced Zionism as a counterrevolutionary movement. It denied the existence of any ties between the Jews of different countries.

At first glance, the attack was merely a reaffirmation of the traditional Communist anti-Zionist and assimilationist ideology. In reality, the article, which was reprinted, quoted, and digested thousands of times in all Soviet-dominated countries, was a directive to begin a violent new anti-Zionist and by implication anti-Jewish drive.

There were several reasons for the turn to a more open anti-Jewish policy at this point. Moscow's hope of extending its influence in the Middle East by infiltrating Israel was thoroughly disappointed

THE CONDITION OF THE JEWS IN SOVIET RUSSIA

with the emergence of the young Jewish state as a democratic country of the Western type, with a very insignificant pro-Soviet minority. The immigrants from Eastern Europe, who were familiar with Communist regimes, were one of the strongest anti-Communist influences in Israel's life. And the ardent response of Jews from the U.S.S.R. and satellites to the establishment of Israel, which promised them a possible refuge from their misery, awakened Communist fears of Jewish "unreliability." At the same time, the Sovietization of the satellites reached a point where democratic pretensions could be dropped. But Tito's defection awakened a panic fear of "bourgeois nationalism," of which both "Zionism" and "Titoism" were considered dangerous manifestations.

The main reason for this offensive against the Jews, however, was the sharpening of the cold war. Communist propaganda against democratic countries and against everything connected with "foreign," Western influences, not only political but also religious, cultural, artistic, and scientific, assumed warlike proportions. Adherence to any non-Russian group, culture, or tradition became "bourgeois nationalism," adherence to any supranational or international ideals, "cosmopolitanism." Both were considered mortal sins, leading to treason, to be punished by purge, jail, and extermination.

Again, Jews suffered like all others, only more so. They became a "suspect" minority—because of their "bourgeois" or "petty-bourgeois" past, the individualism of their intelligentsia, their attachment to religious and spiritual traditions, and their emotional sympathies with Jews in other countries. They were accused of "Jewish nationalism" and "cosmopolitanism" at the same time. Indeed, "cosmopolitan" became synonymous with "Jew," and the drive against Jewish nationalism was extended to every aspect of Jewish

life. (See Peter Meyer, et al., op. cit., pp. 44-45.)

There were no Zionists left in the Soviet Union proper; the last of them had perished in jails and concentration camps many years earlier. Thus the campaign within the Soviet Union was aimed at intellectuals and professional men of Jewish origin, most of them Communists or Communist sympathizers.

First the Jewish Anti-Fascist Committee in Moscow was dissolved and its leaders arrested. The last Jewish newspaper in Moscow, *Einikeit*, was discontinued. The Yiddish publishing house Emes was closed down, and Yiddish books ceased to appear. All Yiddish-writing authors were arrested and deported to Siberia.

Then began the "ideological" campaign against the "cosmopolitans." Day after day, writers, pedagogues, scientists, and artists were denounced in the press as carriers of the bacilli of "cosmopolitanism." Most of them had Jewish names; those who used Russian names or pseudonyms, were identified as Jews by adding their original Jewish names in parentheses, or by charging them with "Jewish nationalism" as well. The most vicious clichés were used to describe Jewish intellectuals. They were called "men without fatherland," "alien," "wandering," "passportless" elements, and accused of not understanding the Russian soul and of poisoning with Western influences. Unmistakably anti-Semitic cartoons appeared in the "humorous" magazine *Krokodil*, and stories with rather transparent anti-Semitic allusions in other publications. The victims of the purge were demoted, thrown out of jobs, often arrested and deported.

The campaign soon extended to the satellite countries, where the Zionist movement still existed and its leaders were influential in the rebuilt religious communities. Now, hundreds of Zionist leaders were arrested in Rumania, Hungary, and Czechoslovakia. The Zionist organizations were dissolved and persons with pro-

Zionist tendencies eliminated from all positions in the religious communities and replaced with Communist stooges. A similar fate befell non-Zionist groups like the Jewish Socialist Bund of Poland, the Federation of Hungarian Jews, the Association of Czech Jews, the Union of Rumanian Jews, and many others; liberal and Socialist groups were persecuted with the same violence as more conservative organizations.

Jewish schools were closed regardless of whether their orientation was traditional or secular, and regardless of the language of instruction. Jewish periodicals and cultural associations were suppressed. Only a few pitiful remnants of the once extensive Jewish school system were allowed to exist; even these were forced to indoctrinate their students with communism and educate them in hatred of Israel, Jewish religion, and Jewish traditions. In Rumania, there had been 122 Jewish schools in the spring of 1948. In the summer of that year, they were all closed by a government decree. The following year 3 of these 122 schools were allowed to reopen under Communist leadership. To add insult to injury, a representative of the Rumanian Ministry of Education had the effrontery to declare that the Rumanian Jews had never been so well off—for the first time in history, they were allowed to have their own schools.

Jewish hospitals, orphan asylums, dispensaries, old people's homes and similar institutions, rebuilt after the war with American funds, were "nationalized" and put to "common use," i.e., expropriated.

A few remaining synagogues were allowed to survive, as in the U.S.S.R., in order to show credulous foreign visitors that there was religious freedom. In actual fact, religious education of the youth outside the home was well-nigh impossible, and persons who practiced the religion of their forefathers were subject to every possible pressure and discrimination. The number of religious communities dwindled, synagogues were closed or transformed into Communist clubs, the observance of the Sabbath was penalized by extra hard work. The activity of the Communist-dominated communities was more and more reduced to compulsory participation in spurious Communist "peace campaigns." (Tes-

timonies of Irving M. Engel, Henry E. Schulz, Jacob T. Zukerman, Ben Kaufman, Rabbi Benjamin Schulz, and of Rabbi Israel Goldstein.)

Thus Jewish communal life was completely liquidated and the way was open for the next stage: an open anti-Semitic drive against persons who had nothing in common with Judaism, except their Jewish origin.

Soon after Yugoslavia announced a break with Moscow, a general purge of "unreliable" Communist leaders and government officials began in all the remaining satellite countries. Before long, it became clear that one of the major features of this purge was a drive against men of Jewish origin, accompanied by one of the most vicious anti-Semitic campaigns in history.

In September 1949, a spectacular treason trial took place in Budapest. Laszlo Rajk, a former Minister of the Interior, was accused of conspiring to overthrow the Hungarian Government in league with America, England, and Tito's Yugoslavia. Rajk himself was not a Jew; he had rather anti-Semitic inclinations and had protected the Communist instigators of the pogroms in Miskolez and Kunmadaras. This increased the surprise when he was accused of having smuggled "Zionist agents" into Hungary. Three of his codefendants, Tibor Szönyi, András Szalai, and Paul Justus, were Jews. They were forced to confess that they had been "Zionist spies." This was an ominous sign; it was the first allusion to the Communist-invented "world Zionist conspiracy." Rajk and some of his codefendants were executed, others sentenced to heavy jail terms.

Some of the defendants in the Hungarian trial were forced to testify that there existed a widespread conspiracy in adjacent Czechoslovakia, a fact of which the Czechoslovak Government was up to that time apparently unaware.

But the hint from Moscow via Budapest was unmistakable, and soon the purge began in Czechoslovakia, too. Its first victims were high officials in the ministries of Foreign Affairs, Foreign Trade, and Finance. Most of the arrested persons were Jews. Among them were five deputy ministers, Evzen Loebl, Artur

London, Vavro Hajdu, Rudolf Margolius, and Otto Fischl, as well as department and division heads like Evzen Klinger, Oskar Kosta, and others. Finally the purge reached Foreign Minister Vlado Clementis, a Slovak of non-Jewish origin, who was first demoted and then arrested as a spy.

In October 1950 the purge reached the offices of the Communist Party. Otto Sling, a member of the central committee and the party secretary in Brno, Moravia, was arrested on charges of having conspired with his friend, Mrs. Marie Svermova, a deputy to Secretary General Rudolf Slansky, to infiltrate party offices with "traitors" ready to overthrow the Government. Among those arrested were regional secretaries Mikulas Landa (Landau), Vitezslav Fuchs, Hanus Lomsky (Lieben), and Ruzena Dubova; also Deputy Minister of the Interior Ervin Polak, and the Chief of Army Intelligence Bedrich Reycein. All of them, with the exception of Marie Svermova, were of Jewish origin.

The plot was reported to a plenary session of the central committee by Information Minister Vaclav Kopecky, known for his anti-Semitic remarks of 1947, and his speech contained many anti-Jewish allusions. Sling's treason was attributed to his "Jewish bourgeois" and "cosmopolitan" origin. The Jewish names of the other "conspirators" did the rest.

For the time being, Secretary General Rudolf Slansky was still absolved from complicity. The plot of his subordinates was supposed to have been organized behind his back and, as a matter of fact, directed against him.

But in September 1951 Slansky was suddenly removed from office, and on November 28 he was arrested on charges of treason.

Thereafter, the purge of all remaining Jews in prominent positions became general. One after another, Jewish officials in the planning office, in economic administrations, in party secretariats, in the diplomatic services, disappeared. Within a year, the administration was—to use the Nazi expression—completely judenrein (free of Jews).

Most of the victims of the party purge were Communists of long standing and, except for their parentage, they had noth-

ing in common with the Jewish communities.

The few remaining genuine Zionists in the country were, of course, also rounded up and arrested. But these local leaders of former small Zionist groups were too insignificant to give support to the fantastic charge of a "Zionist plot." Probably for this reason, the Czechoslovak authorities eagerly took advantage of an opportunity to arrest a leading Israel citizen and member of the Israel Parliament.

He was Mordecai Oren, leader of the pro-Communist wing of the left Socialist Party Mapam. In December, 1951, he attended a Communist-sponsored labor conference in Berlin; hearing about the purge of Jews in Czechoslovakia, and informed that his cousin Simon Orenstein was among those arrested, he went to Prague to investigate—and disappeared. In spite of numerous protests by the Israel Legation, he was held incommunicado until he appeared, a year later, as a confessing witness at the Slansky trial.

Meanwhile, the campaign against the "cosmopolitan" and "Zionist" traitors began in the press. The anti-Semitic content of the purge was no longer concealed.

In spite of all these ominous happenings the great Prague anti-Semitic trial against Rudolf Slansky et al., in November, 1952, came as a shock to world opinion. Anti-Semitism was no longer a side issue, it was the center of the proceedings.

Eleven of the fourteen defendants were Jews. In the indicting formula, the words "of Jewish origin" (zidovskeho puvodu) were added to the name of each Jewish defendant, an event without precedent in the annals of Czechoslovak jurisprudence. To stress the point, the indictment mentioned the original Jewish names of those defendants who had adopted names which did not sound Jewish. And in every case, the defendant was forced to attribute his "criminal" qualities and his propensity to treason to his Jewish origin and the Jewish milieu of his childhood.

In reality, all the Jewish defendants, being Communists of long standing, had renounced not only the Jewish religion but also all ties with the Jewish community in their early youth. They not only were not Zionists, but had violently op-

posed Zionism, Jewish nationalism, and Jewish religion throughout their adult lives. Describing them as "Zionists" was a patent fraud. It served only one purpose: to imply that every Jew, however anti-Zionist he might be, was a secret partner in a worldwide "Zionist plot."

The defendants were tried not as individuals, nor even as members of an unattached local group, but as participants in a worldwide "Jewish conspiracy," directed by the leaders of American Jews and the statesman of Israel, in the service of "American and British imperialism." There was hardly a prominent Jew the world over whose name was not brought into this conspiracy. The former French Minister Georges Mandel, who had been murdered by the Nazis, former United States Secretary of the Treasury Henry J. Morgenthau, Jr., and Mr. Bernard Baruch, Israel Premier David Ben-Gurion and Israel Foreign Minister Moshe Sharett, and the Yugoslav Communist leader Moshe Piyade, were all involved in this fantastic "capitalist-imperialist-Trotskyist-Titoist" plot. Western and Israel diplomats and journalists were accused of being its couriers and contact men, and practically all Jews in Czechoslovakia its agents. In addition to the 11 Jewish defendants, scores of other arrested Jews were brought from jails to the courtroom to testify about their crimes. Names of Jewish "coconspirators," hundreds of them, abound in the minutes of the proceedings.

The Slansky trial was only the start of a large-scale anti-Semitic drive which extended to all the other satellite countries, and to the Soviet Union itself.

Then the public campaign, ceased, and on April 4, 1953, the Ministry of the Interior officially declared that the "doctors' plot" was a frameup, the evidence falsified, and the confessions extorted. Shortly afterwards the Communist press admitted that the plot had been used to "inflame national enmity" and to "sow the seeds of racial prejudice." Thus the Communist Government admitted by clear implication that it had instigated a vicious anti-Semitic campaign. The state-ments tried to attribute the guilt to subordinate organs of the secret police, but it was more than clear that a campaign of these proportions could have been ordered only by the highest state and

party authorities and was probably directed by Stalin himself.

The communique of April 4 contained the names of 15 arrested doctors. Thirteen of them were now released. Nothing was said about the missing two, who probably succumbed to torture or committed suicide.

The investigator in charge, one Mikhail D. Ryumin, was arrested and later secretly tried and shot. But strangely enough, the paragraph invoked was not that dealing with incitement to group hatred, but rather article 58, point 7 of the Criminal Code, punishing the "undermining of state industry, transport, trade, currency or credit * * * carried out for counterrevolutionary purposes." Ryumin's main crime seems to have been the arrest, not of the Jewish doctors, but of unspecified leaders of industry. His superior, the former Minister of State Security Semyon D. Ignatiev, the main person responsible for the investigation, was only demoted. A few months later, Ignatiev was appointed the Central Secretary of the Communist Party in the Autonomous Republic of Bashkiria, and in the recent elections he was nominated and elected to the Supreme Soviet.

The retraction of the charges against the Moscow doctors was not motivated by a wish to make amends to the innocent victims or to the terrorized Jewish population. The sensational reversal was instead caused by a turn in the struggle for power inside the Communist Party.

The doctors' affair was accompanied by ominous hints that the organs of state security had facilitated the murderous plot by lack of vigilance and neglect of their duties. There was little doubt that these veiled attacks were aimed primarily at Lavrenti P. Beria, who had been in charge of the secret police in the critical period. Later, in the period preceding Stalin's death, the Ministry of State Security was made independent of the Ministry of the Interior and Beria's closest collaborators were removed from office and replaced by Stalin's direct henchman like Ignatiev and Ryumin. These persons were preparing a coup against Beria and a new great purge. The doctors, prepared by these "investigators," would probably have confessed, in later stages of the pro-

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Thomas Mann when he left Germany

TWO decades ago I participated in a public celebration honoring Sigmund Freud on his eightieth birthday. Vienna's Grosser Konzerthausaal was crowded as I had never seen it before, and no less a speaker than Thomas Mann had been chosen to extol the Austrian soul-doctor. Mann and Freud: there were many bonds between the Nobel Prize winner and the father of psychoanalysis. Both had had their books destroyed in Nazi Germany ("Well, at least I've been burned in good company!" was Freud's remark upon learning of the bonfires in 1933.) Both had numerous admirers and many adversaries. Both were intrepid searchers for the truth that makes us free. But theirs was the relationship of disciple and master, for Thomas Mann considered himself a pupil of the old Viennese who was his guide through the jungle of the human mind.

In his address Mann, with unmistakable reference to Nazism, complained of the moral devastation produced by "worship of the unconscious, the glorification of the primitive and irration." He hailed Freud as a pathfinder of a better future when man will stand "in a different relation to the powers of the lower world, the unconscious, the Id: a relation bolder, freer, blither, productive of a riper art than any possible in our neurotic, fear-ridden, hate-ridden world."

Alas, the hate-ridden world of Nazism was destined to achieve quite a few victories before it would go down in ignominy. But Mann had no illusions about

the Nazi regime from its inception. In his diaries from the years 1933 and 1934, recently published under the title of "Leiden an Deutschland," (Suffering through Germany, he expressed his indignation about what went on in his Nazi-fied homeland before he felt ready to launch his first direct attack upon the Nazis in a letter to the *Neue Zuercher Zeitung*. "We are profoundly aware that these unmitigated bunglers will come to a bad end," he wrote at the beginning of the Nazi era. "What is shortly to become of the people who have staked such a measure of faith in falsehood?" What he says about the wild processions of the victorious Nazi party, the fraudulent "free" elections under Hitler, the Reichstag fire swindle, the Leipzig mock trial of the alleged arsonist, Van der Lubbe, and his collaborators, the muddled thinking of many German intellectuals, the barbarization of press and university, the ousting of Jewish scholars, the cynicism of Goebbels, and the stupidity of Hindenburg—all this still makes fascinating reading although, fortunately, these things now belong to the past. His indictment of the 1933 "revolution" will be remembered: "Great revolutions usually attract the admiration of the world by their passionate generosity. . . . It was left for the Germans to bring about a revolution without ideas, opposed to ideas and to everything higher and better, opposed to liberty truth, and justice."

I remember an evening in the concentration camp of Dachau when, after a particularly dismal day of labor, some of us gathered in a corner of our barracks to give vent to our impotent anger and contempt. One of us, a Jewish lawyer from Berlin, who had been beaten twice during the day by the SS, said, "I wouldn't mind if *all* Germans should perish. . . ." Somebody asked, "What about Thomas Mann? He is a German, isn't he?" A deep uneasy silence followed.

There is pain in the realization of the fact that the nation that produced one of the modern world's greatest liberal writers also gave birth to history's worst hangman. Thomas Mann did not smugly

A Tribute to Thomas Mann on his 80th Birthday

CHAMPION OF HUMANITY

By ALFRED WERNER

overlook this paradox. In an address broadcast to the German people a few hours before V-E Day, he stated:

"Even the German who escaped in ample time from the realm of National Socialist leadership, who did not wish to be in the vicinity of these abodes of abomination, did not like to go about his business in ostensible virtue and pretend to know nothing while the wind carried the stench of charred human flesh to his nostrils—even this German is ashamed in the depths of his soul of the things that were possible in the land of his fathers and his masters."

This reference to himself is most typical of Mann, the apostle of sincerity, the truth-seeker. In fact, we honor him today, on his eightieth birthday, more because of his wonderful character than because of his contribution to better literature. There may be more people from all walks of life who know Mann as an ardent propagandist for the cause of liberty than there are who read his novels and short stories. We Jews in particular, who have seen many brilliant but cynical artists go over to the totalitarian enemy, ought to be among those felicitating Mann on this anniversary.

However, it would be narrow and shallow to hail Mann as a "philo-Semite," nor would he desire to be labeled that way. In fact, attempted division of the world into "philo-Semites" and "anti-Semites" is an affront to the dignity of man. There is nothing praiseworthy in not hating the Jews, or any other racial or religious group. It would be more appropriate to characterize Mann as a *philosophos*, a friend of wisdom, a pursuer of truth, who managed to find the road from the non-political aestheticism of his youth to democracy and world citizenship.

In 1938 the Nazis invaded Austria, forcing old Professor Freud to flee to England. In the same year Thomas Mann decided to leave Europe for good and to

settle in the U.S.A., for the time being at Princeton, New Jersey, where the novelist would lecture at the Institute of Advanced Studies. A few weeks before this dismal year came to an end, the Nazis unleashed the full fury of Judaeophobia in "Greater Germany." It was on the very eve of that infamous "Black Thursday" (November 10, 1938), when thousands of Jews, including the writer of this article, were thrown into concentration camps, that Mann delivered a remarkable speech in New York. Assailing the forces of falsehood that were ready to absorb the whole of Europe, as they had conquered Mann's native country, the Nobel Prize winner declared:

"I have given up life on the continent of my birth and come to live with you; and my reason is simply this: The fundamental difference between life in America and life in Europe today is exactly the difference between the acknowledgment and the suppression of truth. It is the difference between the belief and the disbelief in truth as an inalienable human value."

And speaking of America he continued:

"It may be a consequence of its youth and strength, its abundant vitality, that it risks the truth. Truth expressed in words is here not only free, but respected, sympathized with, and stoutly encouraged; whereas in the Old World a man who persists in believing that truth and the word are one and indivisible courts a martyr's fate."

It was quite natural that such an apostle of truth should take a deep interest in a section of the human family that suffered so much persecution because it upheld the truth, that was burned in France, in Spain, in Nazi Germany, and in other totalitarian countries because it is the personification of an idea and ideal.

In his early novel, "Royal Highness," Mann portrayed a Jewish physician, Dr. Sammet, who defied the difficulties arising from the fact that he was of the Mosaic faith, and who gained success through his excellent work and character alone. An entirely different person is Leo Naphtha, one of the main figures of "The Magic Mountain." This son of an Eastern European *shochet* discarded Judaism

because he considered it a hindrance, and sought to gain power as a member of the Society of Jesus. His philosophy, as preached to young Hans Castorp, the hero of the novel, is entirely opposed to that of a man like Dr. Sammet. Naphtha, a brilliant, perhaps too brilliant, thinker, is the kind of renegade who is actually a burden to the group he joined. He is more an anarchist, a life-negating nihilist, than a Christian. Reason, action, progress are to him merely objects of ridicule and contempt. For him there is no difference between Good and Evil, and instead of readjusting himself to life, as Dr. Sammet did, he is intent on destroying life. It is only logical that Mann should make him commit suicide, just as historical Jewish renegades, like Otto Weininger, in a mood of bankruptcy, threw away the most precious thing given them: Life.

If Naphtha demonstrates the dangers hidden in the twisted personality of the 20th century assimilated Jew, Thomas Mann also showed us the kind of Hebrew who conquered the anti-social, anti-rational streak in himself: Joseph the son of Jacob and Rachel. But am I justified in calling the tetralogy on Joseph and his family a Jewish novel? In the controversy over whether these volumes constituted a glorification of an eminently Jewish psychology, as some critics maintained, or the re-telling of a purely Biblical story, the author himself intervened. Writing in the *Atlantic Monthly*, he stated:

"Some people were inclined to regard 'Joseph and his Brethren' as a Jewish novel, even as merely a novel for Jews. Well, the selection of the Old Testament subject is certainly no mere accident; most definitely there were hidden polemic connections between it and certain tendencies in our time which I always found repulsive from the bottom of my soul: the growing vulgar anti-Semitism, which is an essential part of the Fascist mythology, and which denies the fact that Judaism and Hellenism are the two principal pillars upon which our Occidental civilization rests. To write a novel of the spirit was timely because it seemed untimely. And, it is true, my story always follows the dates of Genesis with semijocular faithfulness, and often reads like an exegesis and amplification of the

Torah, like a rabbinical Midrash. And yet all that is Jewish throughout the work is merely foreground, just as the Hebrew cadence of its diction is only foreground, only one style element among others, only one stratum of its language which strangely fuses the archaic and the modern, the epical and the analytical."

We must not argue with the aged poet who wants his tetralogy to be taken as a poem of mankind, a symbol of humanity like Goethe's "Faust." In a sense, it may even be taken as a pro-humanist, pro-democratic novel, showing a young man's journey from egotistical "totalitarian" dreams, from megalomania to social awareness and social responsibility. Joseph the Dreamer eventually becomes Joseph the Provider. But it seems significant to me that Mann chose neither the Assyrian Gilgamesh, nor the Icelandic Edda, nor any other old pagan epic as a point of departure for his lengthy excursion "back into the depths of time," or, what is really the same thing, down into the depths of the soul, but the Bible of the Jews.

Speaking of Goethe's "Faust," we must note Mann's gigantic novel, "Doctor Faustus," the biography of a fictitious German composer, published in 1948. Alas, this book, admirable in part, yet rather stiff and pompous as a whole, contains several Jewish characters drawn in a way not quite worthy of either the outstanding liberal or the great artist. In a lengthy essay, published under the title "Die Entstehung Des Doktor Faustus" (The Genesis of Doctor Faustus), the author vehemently defended himself against the charge of bias; after all, he declared, virtually all characters in the novel have faults—why should the Jews be exempted?

Mann wrote a short piece that is bound to be dearer to the Jewish people than most of his more ambitious works. For in the novelette, "The Tablets of the Law," he shows neither the heroic and gigantic Moses of Michelangelo nor the Egyptian Moses of Freud, but the Hebrew Moses, a majestic person and yet a man of flesh and blood, not immune to temptations. Putting aside, for a change, his 18th century rationalism, and suppressing his playful irony, Mann created a God-intoxicated Hebrew seer, an idealist with

(Continued on page 16)

A LAMENT FOR TODAY

By DR. BENJAMIN KREITMAN

TO THE contemporary observer of the destruction of Judea in 586 R.C.E., and again in 70 C.E., or to the historian looking back on these events from the distance of the ages, these calamities that befell the ancient Hebrew people were inevitable. A small and weak nation strategically located is bound to be overrun by one of the great powers, especially if it makes any show of independence or it becomes entangled in political alliances. The historian living in the 20th century will not be hard put to find examples in his own time of small nations being drawn into the orbit of a major power and sucked dry of its independence. To the question, "Wherefore is the land perished and laid waste like a wilderness?" the *reasonable* answer for the victim, the victor and the observer is, "No small and weak nation can withstand a major power."

Yet there arose in Israel and Judea a school of Prophets, their origin and development still shrouded in mystery, who, speaking in the name of the Lord, asked this same question but rejected the *reasonable* answer. These Prophets of the Lord fashioned a new answer to the lamenting question of "Wherefore?" that became the main support of the Jewish people throughout its long night of exile and desolation. "Wherefore is the land perished and laid waste like a wilderness, so that none passeth through?" The classic answer of Prophecy is given by Jeremiah, "And the Lord saith: Because they have forsaken My Law which I set before them, and have not hearkened to my voice, neither walked therein (9.12)." It is echoed in the Book of Lamentations, "Her adversaries are become the head, her enemies are at ease; For the Lord hath afflicted her for the multitude of her transgressions (1.5)."

The people's political misfortune and the land's desolation became the text for moral introspection, for searching examination of the collective conscience and then of self-condemnation. What followed from the Prophet's extraordinary answer was the belief that Israel's future as a people was dependent on her return

to God and His Law; a belief that still sustains our national being. From the Prophet's standpoint, to see history as only the rise and fall of great nations, to which the destinies of small nations are accidentally bound, is to see history only on the surface. At the core of man's great story there is moral determination, from which no nation can escape.

Our suffering as a people in these past two decades has equalled, if not surpassed, those of our ancestors at the time of the *burban*. But we were not led to self-examination and self-criticism, as they were. We have remained satisfied with the "reasonable" answers of "political scapegoat," "economic rivalry" and "hatred of the stranger." Indeed, the cruelty displayed against the Jews in our day was so monstrous, the *burban*, so enormous, that to ask the simple question of "wherefore?" and to answer it with self-criticism, was to invite grave theological problems. The problems have been adumbrated by Kafka in his novel, "The Trial," in which the accuser frames the charges against the accused in the futile syllogism—if you are punished, therefore you are guilty.

On the other hand, to leave the questions unasked, or to be content with "reasonable" answers, is to condemn history as being a meaningless march of facts.

To be true today to the spirit of Prophecy the *questions* we ask should be recast; our questions must bring in their wake new insights into the role of the Jew and into the meaning of this period in man's history.

If you will, these are the laments of this day: Why is it that the Jewish doctrines of the Fatherhood of God and the Brotherhood of Man, now universally accepted, have been so ineffective in the arena of world affairs? Have we Jews as a people failed through the example of self and through our teaching to direct mankind to moral ends? And then to transpose the lament to the key of humanity: What were the causes of man's betrayal of the best in himself?

The Book of Lamentations

ON the following pages the REVIEW publishes the Book of Lamentations, the third in the series of the five Biblical Scrolls being presented to our readers. The five scrolls are each linked by tradition with an important event in the sacred round and illuminate thereby its meaning and significance. It is the hope of the editors that by the publication of these five scrolls in this illustrated format, the readers of the REVIEW will be led to a heightened interest in and appreciation of our sacred literature.

The Book of Lamentations, known also as the Scroll of Ekah, is ascribed by early sources to the prophet Jeremiah, who witnessed the destruction of the Temple and the exile of the Jews in the year 586 B.C.E. Many modern scholars believe this Scroll is a collection of lamentations (*kinot*) by different authors written at different times.

Lamentations is read in the Synagogue with a special *kinah* cantillation on the ninth day of Ab, (*Tishah b'ab*), the day on which both the Solomonic and Herodian Temples were destroyed.

B. K.

The illustrations in this publication are by various artists. On the cover is a reproduction of an old bronze plaque in the possession of the Jewish Museum modelled after the sculpture on the Titus Arch of Triumph in Rome. It shows the triumphal procession of the victors after the destruction of the Temple. The engravings illustrating Books 1, 3 and 5 are by Gustave Dore, the famous illustrator of the Bible. The engraving for Book 2 is by Eduard Bendermann, and Book 4 by Eduard Picart, from the collection of the Jewish Museum. The Museum items were photographed by Frank J. Darmstaeder. The Biblical text used is that of the Jewish Publication Society.

Readers will note that the lines closing the Lamentations are a repetition of Verse 21 of the last Book. This is because Jews never end a Scriptural reading or prayer on a pessimistic note. The lines repeated provide a hopeful conclusion.

LAMENTATIONS



The Prophet speaks in verses one to eleven, then it is Jerusalem itself that laments. Jerusalem weeps bitterly, like a lonely widow, over her own desolation. The invocation to God at the end asks for a similar fate for Judah's enemies.

1

How doth the city sit solitary,
That was full of people!
How is she become as a widow!
She that was great among the

nations,
And princess among the provinces—
How is she become tributary!

She weepeth sore in the night,
And her tears are on her cheeks;
She hath none to comfort her
Among all her lovers;
All her friends have dealt treacherously
with her,
They are become her enemies.

Judah is gone into exile because of affliction,
And because of great servitude;
She dwelleth among the nations,
She findeth no rest;
All her pursuers overtook her
Within the straits.

The ways of Zion do mourn,
Because none come to the solemn assembly;
All her gates are desolate,
Her priests sigh;
Her virgins are afflicted,
And she herself is in bitterness.

Her adversaries are become the head,
Her enemies are at ease;
For the Lord hath afflicted her
For the multitude of her transgressions;
Her young children are gone into captivity
Before the adversary.

And gone is from the daughter of Zion
All her splendour;
Her princes are become like harts
That find no pasture,
And they are gone without strength
Before the pursuer.

Jerusalem remembereth
In the days of her affliction and of her anguish
All her treasures that she had
From the days of old;
Now that her people fall by the hand of the adversary,
And none doth help her,
The adversaries have seen her,
They have mocked at her desolations.

Jerusalem hath grievously sinned,
Therefore she is become as one unclean;
All that honoured her despise her,
Because they have seen her nakedness;
She herself also sigheth,
And turneth backward.

Her filthiness was in her skirts,
She was not mindful of her end;
Therefore is she come down wonderfully,
She hath no comforter,
“Behold, O Lord, my affliction,
For the enemy hath magnified himself.”

The adversary hath spread out his hand
Upon all her treasures;
For she hath seen that the heathen
Are entered into her sanctuary,
Concerning whom Thou didst command
That they should not enter into Thy congregation.

All her people sigh,
They seek bread;
They have given their pleasant things for food
To refresh the soul.
See, O Lord, and behold,
How abject I am become.”

“Let it not come unto you, all ye that pass by!
Behold, and see
If there be any pain like unto my pain,
Which is done unto me,
Wherewith the Lord hath afflicted me
In the day of His fierce anger.
From on high hath He sent fire
Into my bones, and it prevaieth against them;
He hath spread a net for my feet,
He hath turned me back;
He hath made me desolate
And faint all the day.
The yoke of my transgressions is impressed by His hand;
They are knit together,
They are come up upon my neck;
He hath made my strength to fail;
The Lord hath delivered me into their hands.
Against whom I am not able to stand.

The Lord hath set at nought
All my mighty men in the midst of me;
He hath called a solemn assembly against me
To crush my young men;

The Lord hath trodden as in a winepress
The virgin daughter of Judah."
"For these things I weep;
Mine eye, mine eye runneth down with
water;

Because the comforter is far from me,
Even he that should refresh my soul;
My children are desolate,
Because the enemy hath prevailed."

Zion spreadeth forth her hands;
There is none to comfort her;
The Lord hath commanded concerning
Jacob,
That they that are round about him
should be his adversaries;
Jerusalem is among them
As one unclean.

The Lord is righteous;
For I have rebelled against His word;
Hear, I pray you, all ye peoples,
And behold my pain:
My virgins and my young men
Are gone into captivity.

I called for my lovers,
But they deceived me;
My priests and mine elders
Perished in the city,
While they sought them food
To refresh their souls.

Behold, O Lord, for I am in distress,
Mine inwards burn;
My heart is turned within me,
For I have grievously rebelled.
Abroad the sword bereaveth,
At home there is the like of death.

They have heard that I sigh,
There is none to comfort me;
All mine enemies have heard of my
trouble, and are glad,
For Thou hast done it;
Thou wilt bring the day that Thou hast
proclaimed,
And they shall be like unto me.
Let all their wickedness come before Thee;
And do unto them,
As Thou hast done unto me
For all my transgressions;
For my sighs are many,
And my heart is faint."



*The prophet bemoans the ruin that
God has wrought in His anger. He
addresses Zion, blaming the prophets
for the plight that evoked only scorn
from her foes, and exhorts her to
weep and cry unto God for mercy.*

2

How hath the Lord covered
with a cloud
The daughter of Zion in His
anger!

He hath cast down from heaven unto the
earth
The beauty of Israel,
And hath not remembered His footstool
In the day of His anger.

The Lord hath swallowed up unsparingly
All the habitations of Jacob;
He hath thrown down in His wrath
The strongholds of the daughter of
Judah;
He hath brought them down to the
ground;
He hath profaned the kingdom and the
princes thereof.

He hath cut off in fierce anger
All the horn of Israel;
He hath drawn back His right hand
From before the enemy;
And He hath burned in Jacob like a flam-
ing fire,
Which devoureth round about.

He hath bent His bow like an enemy,
Standing with His right hand as an ad-
versary,
And hath slain all that were pleasant to
the eye;
In the tent of the daughter of Zion

He hath poured out His fury like fire.
The Lord is become as an enemy,

He hath swallowed up Israel
He hath swallowed up all her palaces,
He hath destroyed his strongholds;
And he hath multiplied in the daughter
of Judah
Mourning and moaning.

And he hath stripped His tabernacle, as
if it were a garden,
He hath destroyed His place of assembly;
The Lord hath caused to be forgotten in
Zion
Appointed season and sabbath,
And hath rejected in the indignation of
His anger
The king and the priest.

The Lord hath cast off His altar,
He hath abhorred His sanctuary,
He hath given up into the hand of the
enemy
The walls of her palaces;
They have made a noise in the house of
the Lord,
As in the day of a solemn assembly.

The Lord hath purposed to destroy
The wall of the daughter of Zion;
He hath stretched out the line,
He hath not withdrawn
His hand from destroying;
But He hath made the rampart and wall
to mourn,
They languish together.

Her gates are sunk into the ground;
He hath destroyed and broken her bars;
Her king and her princes are among the
nations,
Instruction is no more;
Yea, her prophets find
No vision from the Lord.
They sit upon the ground, and keep
silence,
The elders of the daughter of Zion
They have cast up dust upon their heads,
They have girded themselves with sack-
cloth;
The virgins of Jerusalem hang down
Their heads to the ground.

Mine eyes do fail with tears,
Mine inwards burn,
My liver is poured upon the earth,
For the breach of the daughter of my
people;
Because the young children and the suck-
lings swoon

In the broad places of the city.
They say to their mothers:
"Where is corn and wine?"
When they swoon as the wounded
In the broad places of the city,
When their soul is poured out
Into their mother's bosom.

What shall I take to witness for thee?
what shall I liken to thee,
O daughter of Jerusalem?
What shall I equal to thee, that I may
comfort thee,
O virgin daughter of Zion?
For thy breach is great like the sea;
Who can heal thee?

Thy prophets have seen visions for thee
Of vanity and delusion;
And they have not uncovered thine in-
iquity,
To bring back thy captivity;
But have prophesied for thee burdens
Of vanity and seduction.

All that pass by clap
Their hands at thee;
They hiss and wag their head
At the daughter of Jerusalem:
"Is this the city that men called
The perfection of beauty,
The joy of the whole earth?"

All thine enemies have opened
Their mouth wide against thee;
They hiss and gnash the teeth;
They say: "We have swallowed her up;
Certainly this is the day that we looked
for;
We have found, we have seen it."

The Lord hath done that which he de-
vised;
He hath performed His word
That He commanded in the days of old;
He hath thrown down unsparingly;
And He hath caused the enemy to rejoice
over thee,
He hath exalted the horn of thine ad-
versaries.

Their heart cried unto the Lord:
"O wall of the daughter of Zion,
Let tears run down like a river
Day and night;
Give thyself no respite;
Let not the apple of thine eye cease.

Arise, cry out in the night,
At the beginning of the watches;
Pour out thy heart like water
Before the face of the Lord;
Lift up thy hands toward Him
For the life of thy young children,
That faint for hunger
At the head of every street."

"See, O Lord, and consider,
To whom Thou hast done thus!
Shall the women eat their fruit,
The children that are dandled in the
hands?

Shall the priest and the prophet be slain
In the sanctuary of the Lord?
The youth and the old man lie
On the ground in the streets;
My virgins and my young men
Are fallen by the sword;
Thou hast slain them in the day of Thine
anger;

Thou hast slaughtered unsparingly.
Thou hast called, as in the day of a
solemn assembly,
My terrors on every side,
And there was none in the day of the
Lord's anger
That escaped or remained;
Those that I have dandled and brought
up
Hath mine enemy consumed."



*Of this, two meanings may one
have: that it is a description of the
personal experiences of the Prophet,
or of the experiences of the whole
people.*

3

I am the man that hath seen
affliction
By the rod of His wrath.
He hath led me and caused me
to walk

In darkness and not in light.
Surely against me He turneth His hand
Again and again all the day.
My flesh and my skin hath He worn out;
He hath broken my bones.

He hath builded against me, and com-
passed me
With gall and travail.
He hath made me to dwell in dark places,
As those that have been long dead.
He hath hedged me about, that I cannot
go forth;
He hath made my chain heavy.
Yea, when I cry and call for help,
He shutteth out my prayer.
He hath enclosed my ways with hewn
stone,
He hath made my paths crooked.

He is unto me as a bear lying in wait,
As a lion in secret places.
He hath turned aside my ways, and pulled
me in pieces;
He hath made me desolate.
He hath bent His bow, and set me
As a mark for the arrow.

He hath caused the arrows of His quiver
To enter into my reins.
I am become a derision to all my people,
And their song all the day.
He hath filled me with bitterness,
He hath sated me with wormwood.

He hath also broken my teeth with gravel
stones,
He hath made me to wallow in ashes.
And my soul is removed far off from
peace,
I forgot prosperity.
And I said: "My strength is perished,
And mine expectation from the Lord."

Remember mine affliction and mine an-
guish,
The wormwood and the gall.
My soul hath them still in remembrance,
And is bowed down within me.
This I recall to my mind,
Therefore have I hope.

Surely the Lord's mercies are not con-
sumed,
Surely His compassions fail not.
They are new every morning;
Great is Thy faithfulness.
"The Lord is my portion," saith my soul;
"Therefore will I hope in Him."

The Lord is good unto them that wait
for Him,
To the soul that seeketh Him.
It is good that a man should quietly wait

For the salvation of the Lord.
It is good for a man that he bear
The yoke in his youth.
Let him sit alone and keep silence
Because He hath laid it upon him;
Let him put his mouth in the dust,
If so be there may be hope.
Let him give his cheek to him that
smiteth him,
Let him be filled full with reproach.

For the Lord will not cast off
For ever.
For though He cause grief, yet will He
have compassion
According to the multitude of His
mercies.
For He doth not afflict willingly,
Nor grieve the children of men.

To crush under foot
All the prisoners of the earth,
To turn aside the right of a man
Before the face of the Most High,
To subvert a man in his cause,
The Lord approveth not.

Who is he that saith, and it cometh to
pass,
When the Lord commandeth it not?
Out of the mouth of the Most High
proceedeth not
Evil and good?
Wherefore doth a living man complain,
A strong man because of his sins?

Let us search and try our ways,
And return to the Lord.
Let us lift up our heart with our hands
Unto God in the heavens.
We have transgressed and have rebelled;
Thou hast not pardoned.

Thou hast covered with anger and pur-
sued us;
Thou hast slain unsparingly.
Thou hast covered Thyself with a cloud,
So that no prayer can pass through.
Thou hast made us as the off-scouring
and refuse
In the midst of the peoples.

All our enemies have opened their mouth
Wide against us.
Terror and the pit are come upon us,
Desolation and destruction.
Mine eye runneth down with rivers of
water.

For the breach of the daughter of my
people.

Mine eye is poured out, and ceaseth not,
Without any intermission,
Till the Lord look forth,
And behold from heaven.
Mine eye affected my soul,
Because of all the daughters of my city.

They have chased me sore like a bird,
That are mine enemies without cause.
They have cut off my life in the dun-
geon,
And have cast stones upon me.
Waters flowed over my head;
I said: "I am cut off."

I called upon Thy name, O Lord,
Out of the lowest dungeon.
Thou heardest my voice; hide not
Thine ear at my sighing, at my cry.
Thou drewest near in the day that I
called upon Thee;
Thou saidst: "Fear not."

O Lord, Thou hast pleaded the causes
of my soul;
Thou hast redeemed my life.
O Lord, Thou hast seen my wrong;
Judge Thou my cause.
Thou has seen all their vengeance
And all their devices against me.

Thou hast heard their taunt, O Lord,
And all their devices against me;
The lips of those that rose up against me,
And their muttering against me all the
day.

Behold Thou their sitting down, and their
rising up;
I am their song.

Thou wilt render unto them a recom-
pense, O Lord,
According to the work of their hands.
Thou wilt give them hardness of heart,
Thy curse unto them.
Thou wilt pursue them in anger, and
destroy them
From under the heavens of the Lord.



*The prophet describes the horrors
of the siege, the pathos and anguish
of starving children. Edom's tri-
umph will be short, he prophesies,
for expiated has been Zion's iniquity.*

4

How is the gold become dim!
How is the most fine gold
changed!

The hallowed stones are
poured out
At the head of every street.
The precious sons of Zion,
Comparable to fine gold,
How are they esteemed as earthen
pitchers,
The work of the hands of the potter!
Even the jackals draw out the breast,
They give suck to their young ones;
The daughter of my people is become
cruel,
Like the ostriches in the wilderness.

The tongue of the sucking child cleaveth
To the roof of his mouth for thirst;
The young children ask bread,
And none breaketh it unto them.
They that did feed on dainties
Are desolate in the streets;
They that were brought up in scarlet
Embrace dunghills.
For the iniquity of the daughter of my
people is greater
Than the sin of Sodom.
That was overthrown as in a moment,
And no hands fell upon her.
Her princes were purer than snow,

They were whiter than milk,
 They were more ruddy in body than rubies,
 Their polishing was as of sapphire;
 Their visage is blacker than coal;
 They are not known in the streets;
 Their skin is shrivelled upon their bones;
 It is withered, it is become like a stick.
 They that are slain with the sword are better
 Than they that are slain with hunger;
 For these pine away, stricken through,
 For want of the fruits of the field.
 The hands of women full of compassion
 Have sodden their own children;
 They were their food
 In the destruction of the daughter of my people.

The Lord hath accomplished His fury,
 He hath poured out His fierce anger;
 And He hath kindled a fire in Zion,
 Which hath devoured the foundations thereof.

The kings of the earth believed not,
 Neither all the inhabitants of the world,
 That the adversary and the enemy would enter

Into the gates of Jerusalem.

It is because of the sins of her prophets,
 And the iniquities of her priests,
 That have shed the blood of the just
 In the midst of her.

They wander as blind men in the streets,
 They are polluted with blood,
 So that men cannot

Touch their garments.

"Depart ye! unclean!" men cried unto them,

"Depart, depart, touch not";

Yea, they fled away and wandered;

Men said among the nations:

"They shall no more sojourn here."

The anger of the Lord hath divided them;

He will no more regard them;

They respected not the persons of the priests,

They were not gracious unto the elders.

As for us, our eyes do yet fail

For our vain help;

In our watching we have watched

For a nation that could not save.

They hunt our steps,

That we cannot go in our broad places;

Our end is near, our days are fulfilled;

For our end is come.

Our pursuers were swifter
 Than the eagles of the heaven;
 They chased us upon the mountains,
 They lay in wait for us in the wilderness.

The breath of our nostrils, the anointed
 of the Lord,

Was taken in their pits;

Of whom we said: "Under his shadow
 We shall live among the nations."

Rejoice and be glad, O daughter of Edom,
 That dwellest in the land of Uz:

The cup shall pass over unto thee also;
 Thou shalt be drunken, and shalt make
 thyself naked.

The punishment of thine iniquity is accomplished,
 O daughter of Zion.

He will no more carry thee away into captivity;

He will punish thine iniquity, O daughter
 of Edom,

He will uncover thy sins.



Sorrowful is the condition of Judah, and its plight is laid before God to secure His compassion. These verses are regarded more as a prayer than as a lament, and towards the end is that passionate supplication which has become a part of our liturgy: Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old."

5

Remember, O Lord, what is
 come upon us;

Behold, and see our reproach.

Our inheritance is turned unto

strangers.

Our houses unto aliens.

We are become orphans and fatherless,

Our mothers are as widows.
 We have drunk our water for money;
 Our wood cometh to us for price.

To our very necks we are pursued;
 We labour, and have no rest.
 We have given the hand to Egypt,
 And to Assyria, to have bread enough.
 Our fathers have sinned, and are not;
 And we have borne their iniquities.

Servants rule over us;
 There is none to deliver us out of their
 hand.

We get our bread with the peril of our
 lives

Because of the sword of the wilderness.

Our skin is hot like an oven

Because of the burning heat of famine.

They have ravished the women in Zion,
 The maidens in the cities of Judah.
 Princes are hanged up by their hand;
 The faces of elders are not honoured.
 The young men have borne the mill,
 And the children have stumbled under
 the wood.

The elders have ceased from the gate,
 The young men from their music.
 The joy of our heart is ceased;
 Our dance is turned into mourning.
 The crown is fallen from our head;
 Woe unto us! for we have sinned.

For this our heart is faint,
 For these things our eyes are dim;
 For the mountain of Zion, which is desolate,
 late,

The foxes walk upon it.

Thou, O Lord, art enthroned for ever,
 Thy throne is from generation to generation.

Wherefore dost Thou forget us for ever,
 And forsake us so long time?

Turn Thou us unto Thee, O Lord, and
 we shall be turned;

Renew our days as of old.

Thou canst not have utterly rejected us,
 And be exceeding wroth against us!

*Turn Thou us unto Thee, O Lord, and
 we shall be turned;*

Renew our days as of old.

CHAMPION OF HUMANITY . . . *Continued from page 9*

a burning desire to "carve out of this pale, amorphous mass, which he so loved (i.e., the Israelitish people) the sacred image of the Deity."

Thomas Mann's utterances on behalf of the Jews are, of course, only part of his general fight against the mass drunkenness called totalitarianism, which is not yet liquidated ten years after V-E Day. Two of his attacks on anti-Semitism are particularly interesting. One is an essay, "Culture Against Barbarism," published during the war. It dealt with Jew-hatred as a sort of mental sickness:

"Always, when anti-Semitism breaks out, it means the people feel ill at ease, hampered in their evil desires, that they are doing wrong, shunning school, up to bloody tricks, are eager to engage in war-like massacres, instead of doing things that are right, sensible and necessary. Then the Jews have to suffer. But they will suffer and survive. And we may all be certain that their strong sense of this world and of social justice will play an

important part in the upbuilding of a new humanity struggling slowly out of its crisis."

The second utterance is of less philosophical nature. It is a speech made by Mann at a mass meeting in San Francisco after the world had learned of Hitler's devilish measures to exterminate all Jews on the European continent. Mann vehemently urged the democratic governments to open the gates of their countries to whatever refugees might escape from the Teutonic hell:

"We, who boast that we are fighting for humanity and human dignity against barbarism, must ask ourselves whether we at least do all in our power to allay this indescribable suffering which debases all of humanity, so long as we cannot prevent it. . . . The immigration laws of the great democracies were designed for normal times, when there was a limited need for emigration from Europe, and they are not adapted to the monstrous conditions now prevailing there.

It is not human, not democratic, and it means to show a moral Achilles heel to the Fascist enemies of mankind, if one clings with bureaucratic coldness to these laws under present circumstances, instead of proving by their timely modification that this war is indeed waged for humanness and human dignity."

In 1950 Dr. Mann declared here before an Emergency Conference on Renazification in Germany that the Jewish people "are only too justified to view with deep alarm the present situation in Germany, the resurgence of Nazism, the rise of anti-Semitism and the shocking failure of the denazification proceedings to democratize the area or properly punish the criminally guilty."

We must always remember the noble voice of this poet who is now celebrating his eightieth birthday in his Switzerland home, hailed by the world as the greatest living master of German prose and one of the world's few surviving humanists in the realm of letters.

CONDITION OF THE JEWS IN SOVIET RUSSIA . . . *Continued from page 7*

ceedings, that it was Beria who hired them to commit their crimes.

In the middle of these preparations, Stalin died.

When the members of the Politburo redistributed high offices after Stalin's death, Beria emerged as the second in command and was able to reunite the Ministry of the Interior with the Ministry of State Security under his own control. He immediately removed his enemies Ignatiev and Ryumin and denounced the doctors' affair as a frameup, thus preventing further "confessions" which might implicate him.

But his power came to an early end.

In the meantime, there was little change in the situation of the Jewish population. Except for the 13 released Moscow doctors, no victims of the anti-Jewish measures were publicly rehabilitated; Zionism remained a criminal offense; hundreds of former Zionist leaders in the satellite countries languished in jail; Jewish communal activities were proscribed as before; emigration remained forbidden; the

charges leveled against Jewish leaders all over the world in the Slansky trial were not only reacted, but were repeated.

On April 16, 1953, after the Moscow reversal, Czechoslovak Foreign Minister Vaclav David repeated the Slansky trial charges in the First Committee of the General Assembly of the United Nations, in New York, and was supported by Soviet Foreign Minister Andrei Y. Vishinsky, who denounced the very moderate complaints of Israel representatives as "slandorous," "unclean," and unworthy of an answer.

The action was by no means limited to Czechoslovakia. In Hungary Gabor Peter, the former chief of the secret police, and Gyula Decsi, the former Minister of Justice, both of Jewish origin, were tried as traitors, and the Communist-appointed heads of the Jewish community, Lajos Stoeckler and Laszlo Benedek, followed them into jail. In Rumania, several Jews were implicated in the trials against the demoted Communist leaders Lucretiu Patrascanu and Vasile Luca; one of the

Jewish defendants was shot, and the others jailed for decades.

In the summer of 1953, the Communist regimes began to conduct secret trials of former Zionist leaders in Czechoslovakia, Hungary, and Rumania. These leaders had been held in jail since 1948 and 1949. Now hundreds of them were hauled into courtrooms and tried for Zionist activities and aid to emigrants which had been completely legal in the period before their arrest. There were several such trials in Czechoslovakia and Hungary. But in Rumania, in the spring of 1954, the campaign reached the proportions of mass terror. Former leaders of the Rumanian section of the World Jewish Congress, of the Jewish Party, of the Union of Rumanian Jews, of religious communities, of Zionist organizations, received prison sentences ranging up to life.

These facts give a clear answer to those who succumbed to wishful thinking and pro-Soviet propaganda, and believed that the persecution of Jews would end after Stalin's death.

NEWS OF THE CENTER

Reserve Your High Holy Day Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Friday and Saturday evenings, September 16th and 17th, and Saturday and Sunday morning, September 17th and 18th. Kol Nidre services will be held on Sunday evening, September 25th, and Yom Kippur services on Monday, September 26th.

Since we anticipate a great demand for tickets, the Ritual and Religious Services Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after August 1st.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

Bat Mitzvah Ceremony At Center Soon

The Rabbis, together with the Religious Service Committee and the Hebrew Education Committee, are preparing the requirements which the girls will have to meet to be eligible for the Ceremony of Bat Mitzvah this fall.

The ceremony, which will be for girls, will take place at the late Friday Night Services. An announcement of the ritual, requirements and the date of the first

ceremony will be noted in the forthcoming issue of the REVIEW.

Impressive Consecration Service Held on Shavuot

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuot, May 27, 1955. An impressive Cantata, written by Mamie G. Gamoran and adapted by Rabbi Kreitman, was presented by the class. The theme of the Cantata was "The Festival of Shavuot." A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and Mr. Sholom Secunda, our musical director who coached the class. Dr. Kreitman deserves especial credit for preparing the girls for the whole service. Mrs. Rose Rosenthal is the teacher in charge of the class and Mrs. Elias N. Rabinowitz assisted in the preparation of the service. Cantor Sauler and the Center Choral Group chanted the hymn under Mr. Secunda's leadership and participated in the musical program.

The following was the program:

Procession—Members of Consecration Class, escorted by Mr. Frank Schaeffer, Vice-President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

Cantillation of Book of Ruth—Naomi Albert and Jean Rezak.

Akdmut—Myra Nelson. The following were the participants: Naomi Albert, Susan Altman, Laura Cantor, Phyllis Coopersmith, Karen Friedman, Judith Gottlieb, Susan Grossman, Dana Kaufman, Leila Kern, Bernice Kirschner, Peggy Krakower, Myra Nelson, Joan Rezak, Sheila Schwartz, Susan Sedarbaum, Sheila Silverman.

The service was concluded by the presentation of certificates and gifts by Rabbi Kreitman and Rabbi Lewittes. Rabbi Israel H. Levinthal conferred the Blessings.

Graduations

Best wishes are extended to the following:

Mr. Lloyd Altman, son of Mr. and Mrs. George A. Altman of 763 Eastern Parkway upon his graduation from Yale University receiving a Master of Arts degree.

Miss Julia Heimowitz, daughter of Mr. and Mrs. Joseph Heimowitz of 750 Kap-pock Street, Riverdale, N. Y., who was graduated, *Cum Laude*, from Bryn Mawr with a degree of Bachelor of Arts.

Miss Carol Hurwitz, daughter of Mr. and Mrs. Bernard Hurwitz of 1409 Carroll Street, who is the winner of a New York State Scholarship to enter Vassar College.

Mr. William Kotkes, son of Mr. and Mrs. Murray Kotkes of 1295 President Street, who has been graduated from Yeshiva University with a degree of Bachelor of Arts.

Mr. Steven Leventhal, grandson of Mrs. Benjamin Stolloff of 47 Plaza Street, who was graduated, *Magna Cum Laude*, from Lehigh University and has been elected Phi Beta Kappa.

Robert Fox Accepts New Position

Mr. Robert Fox, our Assistant Administrative Director, has accepted the position of Executive Director of the Hewlett-East Rockaway Jewish Center.

The Brooklyn Jewish Center congratulates him in this appointment while it regrets his departure from the Center. The Hewlett-East Rockaway Jewish Center gains a fine executive and an ardent worker for Jewish causes.

Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:11 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Hukat", "Balak"—Numbers 19.1 - 25.9.

Haphtorah Readings: Prophets—Micah 5.6 - 6.8.

Rabbi Kreitman will preach the Sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

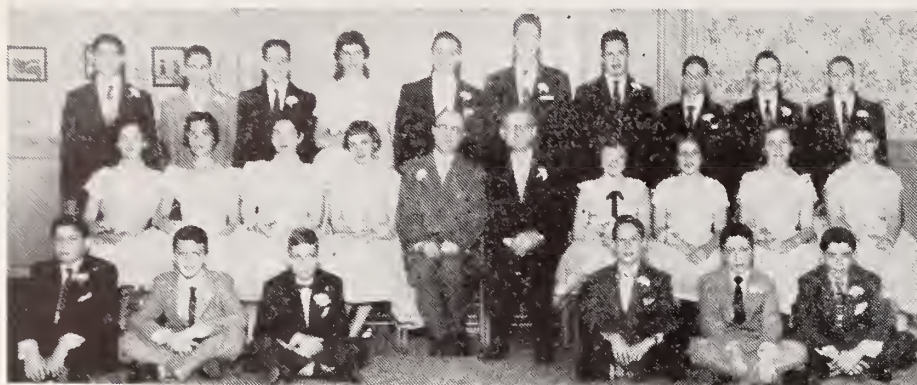
Late Minha services—7:30 p.m. followed by Maariv.

Daily Services

Morning: 7 and 8 a.m.

Minha services at 8:15 p.m.

THE HEBREW SCHOOL



HIGH SCHOOL GRADUATES: First Row, reading from left to right—Joseph Moskowitz, Mark Jay Shpall, Richard Goodman, Harold Spevack, Henry Reisner, Stephen Dolleck.
 Second Row—Karen Friedman, Leila Kern, Phyllis Coopersmith, Susan Sedarbaum, Mr. Leo Shpall, Rabbi Mordecai H. Lewittes, Miriam Epstein, Eileen Kirschner, Bernice Kirschner, Rita Schneid.
 Third Row—Burton Haberman, Edwin Cooperman, Herman Hinitz, Susan Spevack, Irving Plotkin, Charles Dwyer, Howard Rosof, Richard Juro, Arnold Friedland and Jonathan Greenberg.

IMPRESSIVE graduation exercises were held by the Hebrew School on Sunday morning, June 12. Rabbi Israel H. Levinthal in his address to the graduates praised them for their achievement and urged them to continue their Hebrew education. Other speakers were Dr. Moses Spatt, president of the Center, Mr. Julius Kushner, chairman of the Hebrew Education Committee, Mrs. Frank Schaeffer, president of the Sisterhood and Mrs. M. Robert Epstein, president of the Parent-Teachers Association. Cantor William Sauler offered musical selections and Rabbi Mordecai H. Lewittes presided.

The graduates are: *Hebrew School*—Edwin Cooperman, Phyllis Coopersmith, Stephen Dolleck, Charles Dwyer, Miriam Epstein, Arnold Friedland, Karen Friedman, Richard Goodman, Jonathan Greenberg, Burton Haberman, Herman Hinitz, Richard Juro, Leila Kern, Bernice Kirschner, Eileen Kirschner, Joseph Moskowitz, Irving Plotkin, Henry Reisner, Howard Rosof, Rita Schneid, Paul Schulman, Susan Sedarbaum, Mark Jay Shpall, Harold Spevack and Susan Spevack. *Two-day-a-week department*—Evelyn Berkowitz, Louise Chinitz, Lenore Cook, Ellen Diamond, Paula Feuerstein, Joan Fishman, Karen Forsted, Ellen Friedman, Edith Gluckman, Rosalind Gross, Judy Kamelhar, Lucille Kaplan, Judy Lorber, Zelda Meltzer, Adrienne Regal, Naomi Rosenthal, Erika Ross and Estelle Spodek.

Post-Graduate Class—Janet Epstein, George Friedman, Alan Pinsky, Abby Rabinowitz, Paula Rosenfeld and Linda Shander. *Post Bar-Mitzvah Fellowship*—Joel Fisher, Melvin Fox, George Friedman, Seth Greenwald, Martin Nachimson,

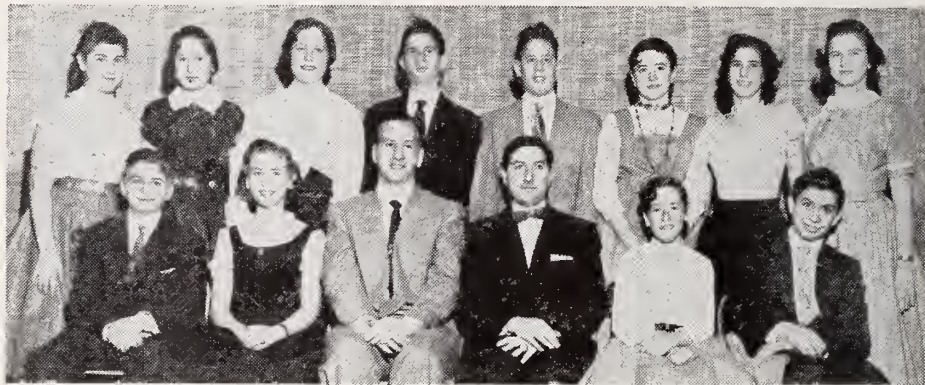
Alan Pinsky, Gerald Pollack, Charles Stein and Richard Tascandi. *Senior Group*—Sheila Levy, Muriel Michelman, Ethel Persky, Susannah Rabinowitz, Deborah Rothman, Anne Silverstein, David Spevack and Frederic Weinstein.

A tribute was paid to Mrs. M. Robert Epstein on May 24, on the occasion of

her retirement from the presidency of the Parent-Teachers Association after four years of distinguished service. Among the speakers were Rabbi Benjamin Kreitman, Mr. Aaron Krumbein, Mr. Julius Kushner, Mrs. Frank Schaeffer and Rabbi Lewittes. Mrs. Isabel Walters vocalist, sang several selections.

In her response, Mrs. Epstein said: "I am deeply moved and stirred by all that I have seen and heard here tonight and I truly feel humble and almost undeserving of the rich compliments you have paid me. I needed no outward expression as a manifestation of your esteem and affection. I share this glory and honor with you, the parents and teachers of our wonderful organization, for in doing the honor, you emphasize thereby the stature and the importance of our outstanding PTA. It has been a great privilege for me to serve an organization devoted to the perpetuation of Jewish tradition, culture and learning and we are truly carrying out the commandment "You shall teach diligently the word of God to your children."

Center Academy



Top Row, standing, left to right—Phyllis Erna Lippman, Jane Ruth Lieb, Carolyn Betsy Fine, Seth Alan Borg, Allen Jay Cohen, Anita Lee Polishuk, Joyce Barbara Goldwyn, Beryl Klinghoffer.

Bottom Row, sitting, left to right—Robert Mayer Halperin, Eva Jane Ritter, Mr. Marvin Weitz, Teacher, Grade 8, Mr. Daniel Greenstein, Hebrew Teacher, Grade 8, Susan Minda Kallen, Gershon Zvee Lemberger.

THE spacious auditorium of the Brooklyn Jewish Center was filled to capacity on the morning of June 13 for the awarding of diplomas to the Center Academy graduates.

The program was a true example of the rich background that a child obtains in our school which includes both the ancient Hebraic and the younger American cultures. Prominent features were two original plays. In keeping with our long established tradition, the children themselves chose the topics for their grad-

uation plays, composed the dialogues, and painted the scenery. The English play, "The Great Dream," concerned the achievements of the Roosevelt administration and a tribute to the United Nations. The Hebrew play, "Meavdut L'Cherut" (From Oppression to Freedom), depicted the zeal and enthusiasm of young pioneers who left Russia in 1896 and founded a colony in Palestine. The audience was enthusiastic.

ANNA S. LESSER,
 Director of Center Academy.

Young Folks League

THE one-act comedy, "Ada Gives First Aid," was presented June 9 by the Dramatic Group of the Young Folks League, and uproariously received by members and the members of other Y.F.L. groups invited to attend. A vote of thanks is due to Arnold Magaliff and Phyllis Donchey as chairmen of the Group and to the entire cast. I know they had derived more enjoyment from working on the program than even their audience.

The advent of the summer months has brought the change from regular indoor meetings to bi-monthly roof-top sessions which will continue until fall. Plans are now being formulated for the coming season and hopes are high that the coming year will be crowned with success.

Our annual Installation of Officers and Executive Board was held in May. Rabbi Benjamin Kreitman installed the following Officers and Executive Members for the year 1955-56:

Officers

President Ira Gross
1st Vice-President Robert Kritz
2nd Vice-President Bernice Gross
Treasurer Shelley Libman
Recording Secretary Sydelle Pikoff
Corresponding Sec'y Miriam Flomenhaft

Honorary Presidents

David Gold	Milton Reiner
Morris Hecht	Irvin I. Rubin
Harold Kalb	Harry Zucker

Executive Board

Diana Bentkowsky	Leonard Krawitz
Morris Bloomstein	Lydia Levy
Stanley Budin	Ruth Levy
Phyllis Donchey	Arnold Magaliff
Sy Eisenstadt	Hy Maslin
Al Glickman	Lila Pickens
Lou Hammerschlag	Dave Rheingold
Harvey Harris	Edith Spengel
Naomi Horowitz	Marna Spero
	Grace Tyger

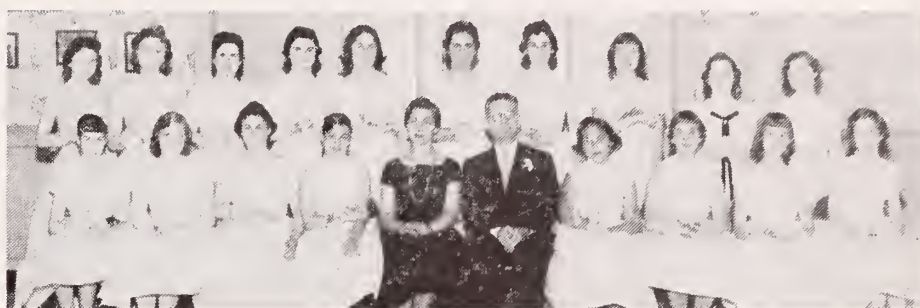
Honorary Members

Pearl Horowitz	Aaron Pollack
Gerald Jacobs	Milton Reiner
Harold Kalb	Michael J. Rosenfeld
	Mildred Stein
	IRA GROSS, <i>President</i> .

Bon Voyage

A "Bon Voyage" and a safe return in our midst is extended to Mr. Julius Kushner, Chairman of our Hebrew Education Committee, and Mrs. Kushner, both members of the Center Governing Board, who are leaving for a tour of Israel in July.

2-A-Day School



First Row, reading from left to right — Judy Kemelhar, Lucille Kaplan, Paula Feuerstein, Naomi Rosenthal, Mrs. Miriam Tessler, Rabbi Mordecai H. Lewittes, Estelle Spodek, Evelyn Berkowitz, Adrienne Regal, Erika Ross.

Standing — Lenore Cook, Zelda Meltzer, Rosalind Gross, Ellen Friedman, Judy Lorber, Ellen Diamond, Joan Fishman, Louise Chinitz, Karen Forsted, Edith Gluckman.

Applications For Membership

The following have applied for membership in the Brooklyn Jewish Center:

ALLEN, LOUIS: Single; Res.: 1460 Park Place; Bus.: Sales Supervisor, Levy Baking Co.

BLOOM, HON. JEREMIAH B.: Married; Res.: 350 Sterling Street; Bus.: Attorney—City Councilman; *Proposed by Hyman Kirsch, Hon. A. David Benjamin.*

FUCHS, ARNOLD: Single; Res.: 110 Empire Blvd.; Bus.: Wallpaper, 241 Flatbush Ave. Ext.

GANEK, MISS IDA: Res.: 1738 Union Street.

GARDNER, ROBERT: Single; Res.: 149 Clinton Ave.; Bus.: Accountant, U. S. General Accounting Office.

GARFIELD, JERRY: Single; Res.: 1022 Rutland Road; Bus.: Hairdresser, Queens; *Proposed by Herbert Raab.*

PECHMAN, IRWIN: Single; Res.: 1354 President Street; *Proposed by Harold W. Hammer.*

THORER, SIDNEY: Single; Res.: 724 Stone Ave., Bus.: Office Manager, Dermik Pharmacal Co.

SANDLER, OSCAR: Married; Res.: 1325 Union Street; Bus.: Manager, Country Club; *Proposed by Harold W. Hammer, Rabbi Benjamin Kreitman.*

WARSHAW, MISS GERI: Res.: 1004 Montgomery Street.

FRANK SCHAEFFER,
Chairman, Membership Committee.

July - August Gym Schedule

MONDAY AND WEDNESDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

TUESDAY

Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

THURSDAY

Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

FRIDAY

Men and Boys	1 p.m. to 6 p.m.
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SUNDAY AND LEGAL HOLIDAYS

Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Acknowledgment of Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books, Taleisim and books for our Library:

Mr. and Mrs. Mac Daniels in honor of the Bar Mitzvah of their son.

Employees of Fanat Coat Company in memory of Nathan Miller.

Mr. and Mrs. Joseph Heller in honor of the marriage of their son.

Dr. and Mrs. Harry Kaiser in honor of their son's marriage.

Mrs. Henrietta Kayser in honor of nephew's Bar Mitzvah.

Mr. and Mrs. Charles Marks in honor of the Bar Mitzvah of their son.

The Miller Family in memory of Nathan Miller.

Mr. and Mrs. Monroe Moskowitz in honor of their son's Bar Mitzvah.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

This "editorial" will mark the last one I shall write as president of our Sisterhood. I would like to use the space allotted to me to express my heartfelt gratitude and appreciation to all officers and members who have contributed so much to the success of our Sisterhood during my tenure of office, and to thank again all the members of the Center family for the beautiful testimonial tendered to me. It was an evening that will be enshrined in my memory forever.

My sincere congratulations are extended to Mrs. Benjamin Markowe, the newly elected president, who will be formally installed at our first meeting in September. We are confident that the high standards achieved by Sisterhood throughout the years will be maintained, and, indeed, enhanced by the new administration. I salute Mrs. Markowe and her splendid staff of officers, and assure them of my continued support and cooperation. A happy, healthy summer to you all.

BEATRICE SCHAEFFER, President.

UJA Festival Under the Stars

Inclement weather prevented conducting our closing meeting on June 7 on our Center roof as planned, but the warmth of the atmosphere within, however, motivated a tremendous inspiration and audience-participation which helped the cause of the United Jewish Appeal campaign greatly. In a brief greeting in which she explained the reason for deferment of her installation as President until the fall, Mrs. Benjamin (Mollie) Markowe, with dimpled charm, established a rapport with our members which presaged a promising and progressive new administration. By way of bringing her active regime to a close, our outgoing President, Mrs. Frank (Bea) Schaeffer, recited a glowing account of "A Year In Review."

The program of the evening, designed to encourage immediate financial aid to the United Jewish Appeal, was presented by our UJA Chairman, Mrs. Fred (Rea) Zimmerman, who introduced the guest

speaker, Mrs. Frank Kingdon, wife of the noted lecturer and author. Mrs. Kingdon narrated some of her own "mental pictures which jump around in my brain" and asked for concerted aid to Israel through the medium of the UJA. Tales of the medical needs of thousands of blind children produced the gratifying result of more than \$1,800 in contributions, thanks to the persuasive powers of "Hershey" Kaplan, who acted as "caller."

Cheer Fund Contributions

In honor of Rose Davis' recovery—Mrs. Fannie Buchman.

In honor of Sisterhood's achievements—Mrs. Cele Benjamin.

In honor of their 25th anniversary—Dr. and Mrs. Harold Berlowitz.

In honor of their 30th anniversary—Mr. and Mrs. Maurice Bernhardt.

In honor of Sisterhood's achievements—Mrs. Philip Brenner.

In honor of Mrs. Schaeffer and Mrs. Markowe—Mrs. Samuel H. Goldberg.

In honor of Mrs. Schaeffer and Mrs. Markowe—Mrs. Lawrence Meyer.

In honor of the M. Bernhardt's 25th anniversary—Mrs. Lawrence Meyer.

In honor of grandchildren and great-grandchildren—Mrs. Samuel Katz.

In honor of Sisterhood's achievements—Mrs. Lil Lowenfeld.

In gratitude for opportunity to serve Sisterhood—Mr. and Mrs. Frank Schaeffer.

In honor of daughter Harriet's graduation—Mrs. Shirley Gluckstein.

In honor of daughter Ann Joy's graduation—Mrs. Gertrude Levitt.

In gratitude for Dr. Levinthal's recovery—Mrs. Gertrude Levitt.

In gratitude for Dr. Levinthal's recovery—Mrs. Philip Brenner.

In gratitude for Jennie Levine's recovery—Mrs. Sarah Epstein.

In gratitude for Jennie Levine's recovery—Mrs. Dubbie Jackman.

In gratitude for Sisterhood's tribute to her—Mrs. Sarah Epstein.

In gratitude of daughter's first anniversary—Mrs. Iona Taft.

In memory of I. Lowenfeld's brother—Mrs. Gert Levitt.

In memory of I. Lowenfeld's brother—Mrs. Bertha Zirn.

In memory of her father—Mrs. Harry Green.

In memory of two friends—Mrs. Rea Zimmerman.

In memory of Sheldon Newman's father—Mrs. Sarah Klinghoffer.

In memory of Esther Crawford's father—Mrs. Fannie Buckman.

In honor of her daughter Florence receiving an M.A. degree—Mrs. Rose Bromberg.

In honor of her niece Naomi Raphael's graduation and Scholarship Awards—Mrs. Rose Bromberg.

In honor of Harold Kushner's graduation from Columbia and Jewish Theological Seminary—Mrs. Fannie Buchman.

In honor of their son Harold's graduation from Columbia and Jewish Theological Seminary—Mr. and Mrs. J. Kushner.

In honor of the graduations of the Klinghoffer children—Mr. and Mrs. J. Kushner.

In honor of Janet Epstein's graduation from the Center Post-Graduate School—Mr. and Mrs. J. Kushner.

In honor of Judith Goldstein's graduation from Barnard—Mr. and Mrs. J. Kushner.

Kiddush Sponsorship

Plan to mark your *Simchas* in the fall with a Kiddush for our Junior Congregation. Call Dorothy Langer, PR 4-3958 and reserve your date.

United Jewish Appeal

All members who have not yet filled their pledges are urged to do so immediately, send in your money, Israel needs it now. *Don't Delay!*

Israel Bonds

Chairman Anne Weissberg reminds us that Israel Bonds make very appropriate gifts for graduations, Bar Mitzvahs, birthdays, etc. Buy a bond,—you will make yourself happy in the thought that you have made an Israeli happy. Call ST 3-0639 for Bonds.

Joseph Goldberg Forest

Remember an event or an occasion by remembering to plant a tree in the Joseph Goldberg Memorial Forest. With your help the Forest will soon be completed, and the memory of our late Administrative Director will forever be perpetuated in the soil of Israel. Call the Center Desk, HY 3-8800, or Mrs. Sarah Klinghoffer, SL 6-8252.

Executive Board Closing Luncheon

An invitation to our Executive Board Closing Meeting and Luncheon on Thursday, June 9th culminated the year's activities in a very gay, social atmosphere. Presiding for the last time as Chairman of the Board, Bea Schaeffer introduced our new Board members, then Rabbi Lewittes and Rabbi Kreitman, who praised Sisterhood's spiritual, cultural and financial contributions. Five former Sisterhood Presidents received from our Sisterhood gold Presidential pins issued by the National Women's League: Mesdames Rose Horowitz, Dora Brenner, Lil Lowenfeld, Ruth Bernhardt and Sarah Klinghoffer. Credit and thanks for preparing a fine spring luncheon go to hostess Chairman Sadie Kurtzman and our new Vice-Presidents, Clara Meltzer and Edith Sauler.

Mother - Daughter Show

Our 19th Annual Mother-Daughter Luncheon will be held on Wednesday, October 26th. Chairman Clara Meltzer and her co-chairman, Doris Mattikow have exciting plans to make this day "one to remember." Remember the date. \$6.75 per person. Details to follow.

Calendar of Events

Tuesday, Sept. 13—Sisterhood Executive Board Meeting—1:00 P.M.

Wednesday, Sept. 21—Installation of New Officers. Gala Program—8:15 P.M.

Wednesday, Oct. 26—Mother-Daughter Luncheon and Fashion Show.

The Saturday Night Clubs

THE spirits and enthusiasm of our members have continued at a high level throughout this month. With scholastic examinations out of the way and warm weather here to stay, the friendships that had been born and nurtured during the year are now beginning to prove their everlasting value.

We are pleased to report that our debating team recently became Borough champions in the U. S. Y. Debating Contest, and that several of our members will attend the annual U. S. Y. encampment at the end of August at Camp Ramah, in Connecticut.

The Youth Activities Committee extends best wishes to all for a happy and healthy summer—and we'll all be looking forward to an even more enjoyable and productive season in the fall.

TESTIMONIAL TO BEATRICE SCHAEFFER



Left to right — Harold Hammer, Mrs. Julius Kushner, Dr. Bernard Segal, Dr. Benjamin Kreitman, Mrs. Frank Schaeffer, Mrs. M. Robert Epstein, Harry Blickstein, Dr. Moses Spatt, Frank Schaeffer, Rabbi Mordecai H. Lewittes and Cantor William Sauler.

THE testimonial reception tendered to Mrs. Frank Schaeffer on Wednesday, May 18th in honor of her magnificent, selfless and indefatigable service as President of our Sisterhood was a tangible manifestation of the leaders on the dais and friends who came to pay tribute to her.

The program, so beautifully arranged by the Chairman, Mrs. M. Robert Epstein, proceeded, after a fine rendition of the anthems by Cantor William Sauler and an eloquent invocation by Rabbi Mordecai H. Lewittes, with the chairman's own personal tribute to "an understanding colleague and true friend," followed by some very pertinent remarks by Dr. Moses Spatt, President of our Center, who praised the beautiful relationship between Sisterhood and the general organization of the Center, due in great measure to the "gracious and persuasive, but not demanding" virtues of the lady of the evening who, he declared, was "not like the woman who said, 'when I want your opinion, I'll tell it to you.'"

Another very close friend of the Schaeffer family, Dr. Bernard Segal, Executive Director of the United Synagogue of the Jewish Theological Seminary, brought, besides greetings and good wishes from his associates at the Seminary, many of whom had met Mrs. Schaeffer as a young student attending their Hebrew classes, his own warmest personal sentiments, commending her loyalty to the Center. A message from Dr. Israel H. Levinthal, our revered and dearly beloved Rabbi, who because of illness, regretted deeply his inability to be present at this "Simcha," added more superlatives to those already expressed—"she is deserving of every honor showered upon her, . . .

she displayed wisdom, selflessness, faithfulness, . . . and has made the Sisterhood a powerful force for good."

In the few moments allotted to him to recall "Reminiscences," Mr. Frank Schaeffer, her husband, related how he enjoyed her four years of service to the Sisterhood.

As a raconteur possessed of a keen wit and a ready, infectious sense of humor, Mr. Harry Blickstein, Secretary of our Center, Member of the Board of Trustees and noted educator, was ideally suited to deliver the chief address of commendation.

Although she regretted not being the first on the program so she could say all the nice things already expressed by previous speakers, Mrs. Julius Kushner, a Vice-President of Sisterhood, and one of the triumvirate of "Sarabs" in perpetual association with our leader, said that there are occasions when "repetition is both pleasurable and desirable." In making the presentation from Sisterhood to our guest of honor of a magnificent gift of a silver tea service, Sarah Kushner added Sisterhood's endorsement of every good wish and an "Amen V'Amen" to all the superlatives so richly deserved.

Deeply touched by the tremendous ovation, Mrs. Schaeffer paid tribute to all the women of Sisterhood and talked of her early interest in Judaism, of the time when "Frank Schaeffer, the Center and I were married." She mentioned with deep gratitude the assistance and guidance she had received from her predecessors in office and her staff of officers.

To Beatrice Schaeffer, tenth President of the Sisterhood of the Brooklyn Jewish Center, this testimonial tribute will be a beautiful memory to be cherished forever.

—SARAH KLINGHOFFER.

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Young Married Group

ON JUNE 14th the following officers and members of the Executive Committee were elected to serve the Young Married Group for the year 1955-1956:

<i>President</i>	William Brief
<i>1st Vice-President</i>	Herbert S. Levine
<i>2nd Vice-President</i>	Philip Freedman
<i>Treasurer</i>	Morton Cowen
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Mr. and Mrs. Harvey Cohn, Mr. and Mrs. Morton Cowen, Mr. and Mrs. Leon Berman, Mr. and Mrs. Harold W. Ham-

mer, Mr. and Mrs. George Josephs, Mr. and Mrs. Martin Karlin, Mr. and Mrs. Sidney Klein, Mr. and Mrs. Al Miller, Mr. and Mrs. Milton Reiner, Mr. and Mrs. Elmer Riffman, Mr. and Mrs. Al Rosenthal.

Our thanks go to Al Rosenthal and the members of the Nominating Committee for the time given to the work of this committee.

I hope that our members, after a pleasant summer, will meet again in the fall fully prepared to further the aims and activities of the Young Married Group. William Brief, President-Elect,

and all the officers and Executive Committee deserve your support.

The Young Married Group extends its best wishes to Mr. Robert Fox, Assistant Administrative Director, on his appointment as Director of a neighboring Center on Long Island.

For myself, my thanks to all who have helped during the past year in the work of the YMG. See you in October.

DAVID GOLD,
President.

The Junior League

THE Junior League began the month with a miniature carnival, with refreshments, games of skill and dancing. To this event they had invited the senior members of the Saturday night clubs, many of whom would be eligible for admission to the League next season.

Then began sessions on planning and strategy for the coming year as well as for the summer. It seems that quite a few of the members will remain in the city, and they are arranging to continue to meet as well as to organize outdoor events, such as picnics, beach parties, boat rides, etc.

Before the month is out, it is hoped that most of the program for the year ahead will have been worked out.

Condolence

Our most heartfelt expressions of sympathy and condolence are extended to Mrs. Milton Manheim of 283 Kingston Avenue on the demise of her beloved brother, William Schwartz, on June 12, 1955.

Personals

Mr. Leo Kaufmann of 639 Eastern Parkway, a member of our Governing Board and Vice-Chairman of our Membership Committee, has been elected as Vice-President of the Eastern Parkway-Crown Heights Division of the Brooklyn Jewish Community Council.

Dr. Benjamin Koven of 100 Winthrop Street has written an interesting paper on the subject, "Medical Rehabilitation Program in Israel," which appears in the July issue of the New York State Medical Journal.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mrs. Jennie Levine of 652 Lefferts Avenue.

THE NEW RECONSTRUCTION FELLOWSHIP

Continued from page 4

To retain this provision as a policy of the new Fellowship would make the movement suspect of desiring not only to develop its own particular program of religious life but at the same time to hinder the other organizations from achieving the fulfilment of their respective philosophies.

American Jewry is now mature. It knows pretty well the basic philosophy of each of these four ideologies of Jewish religious life. Let every Jew, and every Jewish congregation, have the opportunity to choose whichever ideology appeals to them most. There is room for diversity of opinion, as long as that opinion is clearly defined. And there is room too for a unity among all the diversified groups in those fields of endeavor in which we have common interests and in which there is full agreement among all.

—DR. ISRAEL H. LEVINTHAL.

RABBI JACOB LEVINSON

In Memoriam

As we go to press we learn the sad news of the death of our distinguished neighbor and rabbinic leader, Rabbi Jacob Levinson, who was for many years the revered rabbi of Congregation Chovevei Torah on Eastern Parkway and Albany Avenue. He was one of the outstanding rabbis in America enjoying high prestige because of his great learning and saintly character. He was a fine Hebraist and

raised a generation of Hebrew students. He published many works which added to his fame. He was close to all of us at the Center and graced us with his presence on many occasions.

We offer our condolence to his beloved wife and children and share with them their great loss. His memory shall ever be a blessing to us.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Heimowitz of 750 Kappock Street, Riverdale, N. Y., on the marriage of their daughter, Julia, to Dr. Charles Greenbaum of Philadelphia, Pa., on July 3rd.

Mr. Seymour Eisenstadt of 1050 Greene Avenue, a member of our Young Folks League Executive Board, on his engagement to Miss Hazel Atlas.

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of the twenty-fifth wedding anniversary of their children, Mr. and Mrs. Jack K. Colman of Neponsit, L. I., on June 26th.

Miss Eleanor Pitashnik of 1163 President Street of our Young Folks League on her marriage to Dr. Jerome J. Ross on June 19th.

Mr. Milton Reiner of 1111 Ocean Avenue, Honorary President of the Young Folks League and member of the Center Governing Board and Mrs. Reiner, on the

birth of a daughter, Melanie Beth, on June 12th.

Mr. and Mrs. Bernard B. Roth of 1324 Carroll Street on the marriage of their son, Henry, to Miss Sylvia Ellen Grossberg of Manhattan on June 12th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel A. Hertzberg of 21 Ludlam Place on the Bar Mitzvah of their son, Jay L., at the Center on Sabbath morning, July 2nd.

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Brooklyn Jewish Center Review



"YOM KIPPUR" BY MAURICY GOTTLIEB

THE BOOK OF KOHELETH

A New Translation of Ecclesiastes

By ROBERT GORDIS

•

EXISTENTIALISM AND JUDAISM

By DR. ISRAEL H. LEVINTHAL

•

AN UNKNOWN MASTER—MAURICY GOTTLIEB

By ALFRED WERNER

August — September, 1955

ROSH HASHONAH, 5716

ROSH HASHONAH GREETINGS

Mr. and Mrs. David Borger

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their relatives and friends

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AND FAMILY

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extend greetings for the New Year to
all their relatives and friends.

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

לשנה טובה תכתבו

Dr. and Mrs. Moses Spatt

AND FAMILY

505 Eastern Parkway

extend their New Year greetings to all members of the
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Continued on Page 31

Brooklyn Jewish Center Review

Vol. XXXVII

AUGUST - SEPTEMBER, 1955 — ELUL, 5715 - TISHRI, 5716

No. 3

THE SPIRIT OF ROSH HASHONAH

WE BECOME poignantly aware of the swift passage of time when the day marking another birthday arrives or on the day the calendar is changed to another year. Rosh Hashonah, in great measure, is devoted to a contemplation of time, for it is both *Yom Harath Olam*, the day on which the world was born and time began, and the beginning of a new year. The words of the psalmist come to our mind: "Man is like a breath, his days are like a passing shadow." The moment with its deed, the hour with its decision, the day with its event, are irretrievably gone. There lives no man who, looking back through his memories, does not whisper to himself, "If I could only turn the clock back, how I would change those moments, and hours, and days." But the passage of time is irreversible.

Should Rosh Hashonah mark only the beginning of another year or another birthday it would be of no singular religious significance. Its religious significance is in its being the beginning of the period of Repentance, culminating in Yom Kippur. *Teshuvah*, the Hebrew word for repentance, literally means "the returning." It is the spiritual device which our tradition has fashioned to enable us to turn the clock back and begin all over again. Through *Teshuvah* we call back our past; we examine our deeds and place them before God for His purifying forgiveness. One moment of sincere repentance can change the character of a year that has passed by. Concerning the power of *Teshuvah*, Maimonides writes in his code: "Repentance atones for all transgressions. Even if a man was wicked all the days of his life and repented, nothing of his wickedness is recalled to him."

The combination of the celebration of the passage of Time and the ritual of Repentance in the holy day of Rosh Hashonah is a profound message of hope for everyone. Futility and despair need not overpower us because the past is gone and has been wasted. We can, if we so will it, change the past through *Teshuvah*, and building the future on a secure foundation.

RABBI BENJAMIN KREITMAN.

A TIME FOR GREATER STATESMANSHIP

THIS is a period in current history when many paths of international activity seem to converge on a focal point for Israel.

First, there is the internal political situation in the young state following the elections, which can lead to critical problems. Then there are the new eruptions of strife on the Gaza frontier, with Egypt apparently determined to manifest Arab leadership by aggressive action. Then there are the proposals by Secretary Dulles for achieving peace between Israel and its enemies. At the United Nations Headquarters a five-nation sub-committee of the U. N. Disarmament Commission is discussing means of achieving world disarmament. Later this month the Assembly of the United Nations will open its annual sessions, at which the Israel-Arab struggle will come in for more attention. Finally in October the heads of state will meet in Geneva to carry forward the "top-level" conferences held earlier in that city and which generated the "new look" in Russian attitudes.

All this adds up to the need for statesmanship of a high order on the part of Israel. It is one thing to win a country,

as Israel has done, and feel the bolstering strength of a proud confidence, and quite another to join the family of nations with all the tremendous responsibilities that this imposes.

It need not be questioned that the great majority of the nations represented in the United Nations Organization do not agree with the policies of Egypt and the Arab League she seeks to lead.

Yet in view of the international events which face us in the immediate future maturity in consideration and actions is a prime necessity if even a part of the world harmony ideal we strive for is to be realized. In the case of a new state like Israel there is obviously a need for the greatest exercise of maturity, and for as fine a statesmanship as the country can offer.

J. K.

THE BOOK OF ECCLESIASTES

IN THIS issue the *Review* publishes the Book of Ecclesiastes, or Koheleth, the fourth in the series of the five Biblical Scrolls being presented to our readers in new translations and in an illustrated format. The five scrolls are each linked by tradition with an important event in the sacred round and illuminate thereby its meaning and significance. The Book of Koheleth is read in the Synagogue on the intermediate Sabbath of Succoth just before the Sidrah reading, or if no Sabbath occurs during the intermediary days, it is read on Shemini Azeret. Many reasons have been given for connecting Koheleth with the festival of Succoth, the most popular being, that the scroll mirrors the mood of melancholy advancing upon us as the harvest joy ebbs away.

This Book, reflecting an "existentialist" despair and futility, has for centuries

(Continued on next page)

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"JUST BETWEEN OURSELVES"

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An Intimate Chat Between Rabbi and Reader

MRS. LINDBERGH'S SERMON

I AM writing these lines just after reading Anne Morrow Lindbergh's popular book, "Gift from the Sea." No doubt many readers of this column have also read it, and I am certain that they found it, as I did, fascinating and very worthwhile. She touches on a subject that concerns all of us, and I can well see how this volume succeeded so quickly in winning a lead among the best sellers of today.

The author addresses herself mainly to women, but the truths that she enunciates apply to men as well. Contemplating various types of shells which the waves of the sea cast on the shore, she derives from them lessons for living so wholesome that, were they accepted by men and women, they would make life more meaningful and more enjoyable. She asks us to cast off the shells which encumber our beings, to cease running after activities that blur our vision of true living; she asks us to seek the simple life, and above all, to make time for reflection that would direct our attention to our inner spiritual resources instead of

concentrating on external strivings and diversions, which, in most cases are meaningless and useless. I liked the quotation which she gives from William James, who describes the ailment of people of today in the German word *zerissenheit*—"torn-to-pieces-hood," and she wisely warns that we "cannot live perpetually in *zerissenheit*"—tearing ourselves from one activity to another, running hither and thither, while our inner self is literally starved.

Not knowing how to feed the spirit, we try to muffle its demands by distraction. We must find time, she urges, for that inner stillness by tapping certain springs in one's being. The problem is how to feed the soul. "For it is the spirit of woman" (and we might add, of man as well) "that is going dry, not the mechanics that are wanting . . . Mechanically we have gained, in the last generation, but spiritually we have, I think, unwittingly lost."

And so she pleads to make time at regular intervals for solitude, for contemplation, and for those richer mediums that encourage thought—prayer, music, art. From thus looking inward into our very souls and minds, we could gain that inner strength which would add so much to the true enrichment of our lives.

And one of the important media that she recommends to give us this required inner stillness is the church, which, she feels, "has always been a great centering force." "The church," she writes, "is still a great centering force, for men and women, more needed than ever before . . . for the need of renewal is still there." That is what people need today, she insists, and it is in the House of God that we can "find ourselves more completely renewed."

What she says of the church applies with equal force to the synagogue, and I am certain that Mrs. Lindbergh used the term church in its broader sense to include the House of Worship of every faith. For we Jews, throughout the ages,

found in the synagogue that inner stillness, that complete renewal for which she pleads.

That is what the solemn days of Rosh Hashonah and Yom Kippur mean to the Jew. He goes to the synagogue on those holy days to cast off from himself the shells of the routine pursuits which stifle his inner soul and to become renewed—a *briah chadashah*, to use a rabbinic phrase, "a new being," catching a glimpse of the true values of life.

But Mrs. Lindbergh is correct when she analyzes the ineffectiveness of much of church-going, because there is not sufficient contemplation at home to prepare for what the House of God can give us. We must enter the sanctuary with the will for spiritual renewal. Nay, more, this experience in worship once or twice a year is not sufficient to give us this inner stillness, and the Jew of old understood this. At least once a week—on the Sabbath—he knew that he had to go to the Synagogue to find that which he required for true well-being—the communion with the Divine, which gave him the renewal of spirit to make the best use of life.

Unwittingly, Mrs. Lindbergh preaches a fine sermon in this volume which everyone needs, and which, for us Jews, is a meaningful message especially as we usher in the solemn season of our new year.

I pray that on this Rosh Hashonah and Yom Kippur all of us may find in the synagogue that spiritual response to the needs of our inner selves, so that on every Sabbath to follow we may want to seek more and more of that soul renewal, and thus win for ourselves a happy and blessed life.

May this blessing come to all Israel and to all the children of man.

Israel H. Peruthal

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The Book of Ecclesiastes

(Continued from page 10)

challenged the ingenuity of scholars to explain its place in the Biblical canon. From the standpoint of classic religious faith, the twelve chapters of the scroll are a powerful introduction to the two sentences with which the book ends, "In sum having heard everything, fear God, and keep His commandments, for that is man's whole duty. For God will bring every deed to judgment, even everything hidden, whether it be good or evil."

This translation and the introductory statement on the enigma of the Book are by Dr. Robert Gordis, one of the most creative and prolific Biblical scholars in this country. It was originally published with a commentary and an analytic introduction by the Jewish Theological Seminary in its Texts and Studies series under the title "Koheleth—the Man and His World."

B. K.

This sermon was preached by Dr. Levinthal last Rosh Hashonah. The Rabbi received many requests for copies, but because of pressure of duties was unable to put it in writing until the summer vacation. The "Review" now publishes it as a timely discussion.

A NEW philosophy bearing the name of Existentialism is taking hold of the minds of men. Strangely, it has appealed to two extremes of thought. It started as a religious philosophy with Kierkegaard, a Danish philosopher and theologian of the early nineteenth century, but was adopted later also by atheistic thinkers, notable among them the brilliant French playwright, Jean Paul Sartre, whose works have captivated also the theatre-goers of America.

Both the religious and atheistic philosophies of Existentialism start from the same premise, which can be put into very simple terms: Man is by nature bad, cruel. Evil is deeply rooted in man's heart and abounds in all the world. Worse, it will always be so. All remedies are hopeless. Man's moral progress is an illusion. Emil A. Fackenheim, a leading Jewish Existentialist, puts it clearly: "Moral progress is exposed to tragic frustration. Man can mitigate the tragic and evil in history, but cannot eliminate it" (*Judaism*, July, 1954). It is a hopeless situation in which man finds himself. Nature seems to have played a mean trick upon him. There is a sordidness in the human personality which man cannot overcome.

Sartre, as a dramatist, portrays this sordidness in the world and in man's nature in bold but darkest colors which leave one depressed and hopeless. It is a philosophy of pessimism—thus it was; thus it will ever be. Man cannot save himself.

Kierkegaard, the religious interpreter of the philosophy, starts with the same premise but offers another solution: Man is helpless in this struggle with evil. Reason will not help him, because Reason itself is deceptive. What, then, is man to do? He is to take a leap of faith. There is only one reality—God. And man, to save himself, must take that leap to God. Reason will not discover God—you must accept Him on faith, a faith which goes beyond all reason or understanding. You cannot and will not bet-

ter the world—leave that to God but save your own soul by this leap of faith!

Strange as it may seem, Kierkegaard takes our patriarch Abraham and the *Akedah*—his willingness to sacrifice his only son Isaac as an act of faith in his God, the principal theme of the Rosh Hashonah Torah reading—as his supreme example of such a leap of faith to God. But Kierkegaard forgets that this act was but a *test* of faith—not a leap of faith. Abraham had already discovered God, and the Rabbis—the true interpreters of the Jewish tradition—prove to us that Abraham discovered his God through reasoning, through searching, and not by a blind leap of faith. He is dazzled by the brilliance of the sun and at first thinks it is God, and when it sets, and the moon rises to illumine the darkness, he argues that the moon must be God; and when he sees the eternal cycle of sun, moon and stars, he reasons that there must be an all powerful God who created all this, and who guides the universe. He now discovers the God to whom he pledges his allegiance and his devotion. (Yellenick's *Beth Hamidrash II*.)

Kierkegaard goes further and would urge us not to bother with the world. Since you cannot save the world, go alone and save your own soul. He speaks of "this silly participation in others' weal and woe which is honored by the name of sympathy, whereas in fact it is nothing but vanity." ("Fear and Trembling," p. 122). Again he offers father Abraham, "the knight of faith," as the true exponent of this doctrine. In the moment of trial, he tells us, Abraham stands completely alone; his detachment from the world is complete (*ibid.*; cf. Marvin Fox, "Kierkegaard and Rabbinic Judaism," in *Judaism*, April, 1953). But Kierkegaard misinterprets the founder of the Jewish faith. Abraham never walked alone, never did he forsake his fellow-men. And the "souls which they made (Genesis XII.5)," is interpreted by our sages as referring to the men and women whom Abraham and his wife Sarah *made over*, by showing them the way of happiness

An Examination of a New Spiritual Philosophy

EXISTENTIALISM vs. JUDAISM

By DR. ISRAEL H. LEVINTHAL

that leads to a belief in the universal God (Sanhedrin 99b; Genesis Rabbah XXXIX.21). When the people of Sodom and Gamorrah are about to be destroyed by God because of their wickedness we do not find Abraham standing alone, detached from the woes of his fellow-men: he pleads and intercedes in their behalf, aye, challenging God Himself: "Shall the Judge of all the earth not do justice? (Genesis XVIII.25)." You recall the touching scene in the Bible which portrays God visiting Abraham and conversing with him after his painful operation, and suddenly Abraham leaves God to welcome to this home the three strangers whom he sees from afar (Genesis XVIII.1, 2). The Rabbis add a significant and daring comment to the scene. "The mitzvah—the sacred obligation—to welcome weary, hungry strangers takes precedence over the duty even to welcome the *Schechinah*—the presence of God (Shabbat 127a; Shabuot 35b)." Yea, never does Abraham walk alone, nor think only of himself.

And Abraham was not content with a God who dwells in the heavens alone; his God was to rule the affairs on earth as well. "Up to the days of Abraham," say the sages, "God was known only as the *Elohe hashamayim*, 'the God of the heavens'; Abraham was the first to proclaim Him as *Elohe hashamayim v'Elohe baaretz*, 'the God of the heavens and the God of the earth' (Genesis XXIV.3; Sifre 313)." This is the uniqueness of Abraham's contribution to world civilization, the recognition of a God who is concerned in the every-day life of man on earth. Kierkegaard maligns the patriarch Abraham and misinterprets his entire personality when he takes him as the true example of his concept of faith in God and man's attitude toward life.

There is, of course, much more to Kierkegaard's Existentialism. We are touching only the very fundamentals of the philosophy in order to prove how far

removed this teaching is from the philosophy of Judaism. It is interesting to note that when Kierkegaard first presented his philosophy, it made little impression upon the human mind. The intellectuals, even among the avowed Christians, disregarded and ignored him. But that was a period when liberalism reigned supreme. Reason was then not abandoned. Man believed in human progress. Science was opening new vistas of knowledge. The world then was too normal, too practical, too hopeful for such mystic, pessimistic and hopeless philosophy. Only now has this philosophy undergone *techiyat ha-metim*, resurrection of the dead. Suddenly, it has taken on a new life and has been accepted as the new gospel by prominent Church dignitaries. Barth, Tillion, Rheinold Niebuhr—perhaps the foremost theologians in the Protestant Church—have become the exponents of much that is of the essence of this philosophy. Again the refrain is repeated—man is helpless to overcome evil; man cannot improve the world; there is but one remedy, one salvation—a leap of faith to God! Save your own soul—that is all that man can do. The atheistic interpretation of the new Existentialism is even more popular, and a leading teacher of philosophy has lately told us on the radio that on a recent tour in Europe he found Sartre's version accepted whole-heartedly by large masses of the youth in France, Germany and Italy.

Psychologically, we can easily understand this rebirth of the Existentialist philosophy. We find ourselves in a depressed mood. The world is in the midst of struggle, with no immediate outlook of permanent peace. Everything, until recent days, seemed to be dark and hopeless. A popular book has recently appeared, "After the Lost Generation," in which the author analyzes the works of thirty of our great writers. He shows how all of them are disillusioned and appear to have lost all hope in the future of man. Terms like "blind futility," "blind alleys," "wasteland of futility and emptiness," occur throughout their works. He summarizes it all by calling the present "The Age of Disillusionment." In such a period of despair, we can well understand the rebirth and the present popularity of Existentialism.

We can also well understand Christian

theologians eagerly accepting this new doctrine. For it is a return to the original concept of Christianity—which, in essence, was a flight from the world. All hope was centered in another world beyond the grave. Man is born with original sin, traced to the fall of Adam; his only salvation is to save his soul for the other world through belief in and grace of God. Judaism, however, never accepted this theology.

And yet, strange to note, this Existentialist philosophy has also captured—though not in so an extreme a fashion—the minds of some of our fine Jewish thinkers: Franz Rosenzweig, Martin Buber, Will Herberg, Emil Fackenheim—all of them deprecating the role of Reason and urging the leap of faith as the hope for man's salvation; all of them emphasizing the helplessness of man in achieving world redemption.

I need hardly emphasize that this is not in keeping with the main stream of Jewish teaching. Man does have within him the *yetzer bara*—the evil inclination that would lead him to cruelty and all sin. But he also has within him a *yetzer tov*—a good instinct, which strives to urge him towards all that is good and noble and beautiful in life. There is a constant struggle between these two forces in the heart of man; but Judaism teaches that the *yetzer tov* can conquer and can vanquish the evil in man if man but wills it; the choice is up to him. At the very dawn of man's life on earth, God warns him: "Sin croucheth at the door, and unto thee is its desire, but thou mayest rule over it" (Genesis 15.7). This is the glory of Judaism: it believes in the potential power of man to rule over his evil nature, to master it, and to achieve the good.

The festival of Rosh Hashonah gives us the authentic Jewish teaching of man's role in his battle against sin. We realize our failings but are confident that we can improve, that our sins can be forgiven and that we can make a new attempt to achieve goodness in our own lives and in the life of the world. The Rabbis express this truth in their own beautiful way. Commenting on the Psalmist's words, "A people that shall be created shall praise God" (Ps. CII:19), they say: "These words refer to those generations who are like unto the dead in their deeds.

But they come and pray before Thee on Rosh Hashonah and on Yom Kippur and Thou dost recreate each of them into a *briah chadasah*, into a new being" (Midrash Schocher Tev 102; cf. Leviticus Rabbah XXIX.10).

Judaism, of course, emphasizes the need of faith in God. But it is not to be a blind leap of faith, nor can such a leap imply for the Jew a total dependence upon God to do man's work on earth. Man is to be a *shutaf im Hakodosh Boruch Hu*, a co-worker with God in this constant task of recreating man and the world. The philosopher, John Dewey, expressed in eloquent terms the tragedy of man in depending solely upon God to do the work that God expects of man. It is a counterpart of the surrender of human behavior. "Men have never fully used the powers they possessed to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing" (cf. Isaac Berkson, *The Philosophy of John Dewey*, in *Judaism*, July, 1954). That is the tragedy of man in the past which Existentialism would revive today.

Yea, we need faith in God, but only such faith is real and true which arouses man to perform Godly deeds on earth. Our faith in God is to be the inspiration, the driving force, and God's will is to be the chart, the directing finger in this work of man and world redemption, *ze eli v-anvehu*, "This is my God, and I will glorify Him" (Exodus XV.2), the word *v'anvehu* is read by the Rabbis *ani v'bu*, "I and He" (Rashi to Shabbat 133b). I am to be the instrument, He the divine influence; I am to be the doer, He the divine guide; together we are to fashion a world worthy of God and man.

Judaism, too, recognizes the evil in the world and how far it is from being perfect. But it hurls the challenge to man to achieve its perfection. Rosh Hashonah, according to Jewish tradition, marks the anniversary of the world's beginning. "It was in the month of *Tishre* that the world was created" (Genesis Rabbah XXII.7). You recall the Biblical account of the six days creation and how God blessed and sanctified the seventh day, "for on that day He rested from all His work which He created *laasot to-do*" (Genesis II.3).

(Continued on page 39)

AN UNKNOWN MASTER

On the cover of this issue of the REVIEW is Gottlieb's painting titled "Yom Kippur." The young man, leaning on the altar, is a portrait of the artist.

IT IS hardly surprising that the painter Mauricy Gottlieb, who was widely known among the Jewish intelligentsia of Eastern and Central Europe, and highly esteemed by European connoisseurs of all faiths, is virtually unknown on this side of the Atlantic. Few of the oils which he produced in his brief life span—he died in 1879 at the age of twenty-three—have come to this country, and these only since 1939 in collections of refugees from Poland. It is very likely that most of his work that remained in his native Poland perished with their own owners, and the fate of the pictures owned by Jewish art patrons of Berlin and Vienna is unknown. Fortunately, several of his works belonging to the permanent collections of museums in Warsaw, Cracow and Lwow have survived, but these are now inaccessible to the Western world. There is one important Gottlieb in an Israel museum. Scores of "Gottliebs" sold by dishonest dealers who often charge—and get—fantastic prices are obvious frauds.

To understand Gottlieb and his art it is necessary to understand the world in which he grew up. Drohobycz, in Eastern Galicia, where he was born in 1856, had been a sleepy town until the discovery of oil nearby in the 1840's, transformed it into a commercial center. The Jews, constituting fifty per cent of the population, held most of the leading positions. That Gottlieb's father—who occupied an important job in the oil industry—was both well-to-do and enlightened can be seen from the fact that he could and did afford to let Mauricy go to Lwow (Lemberg), the major city of Eastern Galicia, to study at the local academy of art. (It is interesting to note that the Gottliebs had two younger sons who were also painters. One of them was a failure, but the other, Leopold (1883-1934), was widely known as a portraitist. Born four years after Mauricy's death, he was, like his famous brother, an ardent believer in Poland's

THE STORY OF MAURICY GOTTLIEB, A POLISH ARTIST WHO LIVED BRIEFLY AND PAINTED GLORIOUSLY.

By
ALFRED WERNER

freedom. During the first World War he was a lieutenant in the Polish Legion, and after the war he fought under Marshall Pilsudski for Poland's independence.)

Whatever skill the precocious Mauricy may have acquired from his teacher at Lwow, a dry academician named Michael A. Godlowski, cannot possibly be compared in its importance to the wealth of experience waiting for him at Cracow. His life and work might have taken an entirely different turn, had he not, at the age of eighteen, entered the Academy of that city, then dominated by the Dean of Polish painting, Jan Matejko. What Tintoretto meant to El Greco, and, more recently, Gustave Moreau to Matisse, the powerful Matejko meant to the romantic lad from Drohobycz. But to the Polish nation, split between Russia, Germany and Austria, he was more than an excellent painter—for them he was the spearhead, the internationally recognized spokesman and protagonist of Polish nationalism.

To the Jews of Drohobycz, the Austro-Hungarian monarchy under the benign rule of Emperor Francis Joseph I offered protection from anti-Semitic attacks and official disapproval of religious discrimination. German rather than Polish was the language preferred by the Jewish intelligentsia of Galicia, though there were some Jews who sympathized with Polish irredentism.

Cracow, for hundreds of years up to



The Wedding

the early seventeenth century, was the capital of the kingdom of Poland. Its rulers adorned the city with the beautiful Gothic and Renaissance churches and castles. While Poland ceased to exist as a political unit in 1794, a miniature Poland was created by the Congress of Vienna, which, in 1815, resolved that Cracow should be "for ever a free, independent, and strictly neutral city." But in 1846 the three powers, Russia, Austria and Prussia, who had promised to protect this small state, decided to extinguish it and to give the territory to Austria. As a result of this flagrant breach of international obligations, Polish nationalism and irredentism burned with its hottest flame in Cracow.

Once in Cracow, young Mauricy certainly succumbed to Polish nationalism. Still in his impressionable years, he heard so much talk about the Polish Question that he could not help being moved by the suffering, real or fancied, of the Polish people.

Without this excursion into history it would be impossible to understand why many Jews shed their blood, together with Polish comrades-in-arms, in the three futile attempts to regain sovereignty—1794, 1831 and 1863—and why the young Jew, Gottlieb, wrote poems, exhorting and comforting Polonia, in German, the language he mastered before acquiring a knowledge of Polish. Prior

to about 1880, when anti-Semitism and anti-liberalism severed the close ties between Jewish and Polish intellectuals, it was not uncommon for a Jew to be an ardent Polish patriot.

Young Mauricy Gottlieb, subjected to the influence of Matejko's enormous canvases, was not in a position to see their great faults as well as he saw their considerable merits.

Inevitably, Mauricy was spurred to follow Matejko even in the choice of subject matter. He painted "Boleslay The Mighty Before the Gates of Kieff," the 11th century king who routed the army of the Grand Duke of Kieff and made Poland one of the most powerful states of medieval Europe. We see John III Sobieski, the 17th century king, receiving Austrian emissaries imploring help to deliver Vienna from the hands of the Turks. But we are also shown the end—Thaddeus Kosciuszko who, after the defeat at Maciejowice, pronounced the historic sentence: "Finis Poloniae!"

In his compositions, Gottlieb was more disciplined than his master, and it is astonishing how superbly this young man succeeded in subordinating literary to pictorial values. Though acclaimed by his teacher, he left Cracow for Munich. There Carl von Piloty, head of the Academy, and once known for pictures like "Nero Dancing Under the Ruins of Rome," or "Godfrey of Bouillon on a Pilgrimage to the Holy Land," protested that there was nothing he could teach this prodigy from Galicia. The noted publisher Bruckmann, thrilled by Gottlieb's "Shylock and Jessica," which received a prize at a Munich Salon, commissioned the foreigner to make twelve illustrations for a de luxe edition of Lessing's "Nathan the Wise."

Gottlieb's next stop was Vienna where Professor Angeli bowed gracefully to the talent of his pupil. Matejko had gone to Rome to present the Pope with one of his own paintings as a token of Poland's loyalty to the Papacy. At a festive dinner Matejko had the nobility of heart to drain his glass of wine in honor of Gottlieb, hailing him as "the young master, the most hopeful disciple of Polish art, whom I greet as my successor, in the presence of this illustrious assembly."

In the typical Polish manner, the men

kissed each other on the cheeks, tears of excitement flowed with the wine. The dinner, intended to honor Matejko, had turned into a homage to the young Galician Jew. But his triumph did not make him proud or lazy. In a large, beautiful studio, put at his disposal by the Austrian ambassador, Baron Heymerle, himself an amateur painter, he worked hard, improving with every canvas.

But a blow fell. We do not know all the details about Gottlieb's quarrel with Siemiradski, a fellow-artist who was offended in his "holiest feelings" by the praise bestowed by Matejko on a Jew. Siemiradski urged the young man to remember that he was, after all, a "pariah." It has been claimed, and with good reason, that Gottlieb's "Praying Jews on the Day of Atonement" was the proud young man's reply to the anti-Semite's challenge. In rich, yet subtle colors, and in Matejko's monumental style, Gottlieb showed the earnest, dignified men in the act of prayer, the Jewish women in their Oriental beauty. As a red cape flaunted before the arrogant Siemiradski, Gottlieb gave to one of the praying men his own fea-



Self-portrait of Gottlieb Costumed as a Polish Knight

tures. Moreover, he signed the picture both in Latin and Hebrew script. It is now in the Tel Aviv Museum.

The painting caused a sensation in Jewish circles. The Hebrew press hailed it

(Continued on page 29)

"SHYLOCK AND HIS DAUGHTER"

Moved by an awakening Jewishness, young Gottlieb used Jewish subjects for his large canvases. On the cover is the painting of Yom Kippur created because the artist resented anti-Semitic insults.



ECCLESIASTES—THE ENIGMA

By ROBERT GORDIS

The following is an explanatory excerpt from Dr. Gordis' preface to his translation of Koheleth.

NOT every century can boast a work that gives perfect utterance to a universal mood. No matter how radically the conditions of existence may change, such a work remains as the supreme expression of a basic, ever-recurring pattern in the life of the human spirit.

To this chosen group of masterpieces the Book of Koheleth, or "Ecclesiastes," belongs, aptly called the most modern book in the Bible. Suspected in days of orthodoxy, neglected in periods of optimism, treasured in days of frustration and disillusion, it has always drawn men, yet somehow eluded them. Since its composition, most of the significant history of the Western world has occurred. Classical civilization flowered and surrendered to decay; the Middle Ages laid their heavy hand on human life; the modern era of progress was ushered in—and is now battling desperately for its survival. Yet the enigmatic figure of the sage of Jerusalem still endures, the symbol of the ache of disillusion and of the peace that comes after. Whoever has dreamt great dreams in his youth and seen the vision flee, or has loved and lost, or has beaten barehanded at the fortress of injustice and come back bleeding and broken, has passed Koheleth's door, and tarried awhile beneath the shadow of his roof.

Men have paid willing tribute to the fascination of Koheleth as they wrestled with the enigma of his personality. They have been baffled by his place in the Biblical canon, wedged in among resplendent priests, ecstatic psalmists and implacable prophets. What was he doing in such company? Commentators were confused by the startling contradictions in which the book abounded, the cool skepticism of one passage, followed by unimpeachable orthodox sentiments in the next. Was he talking with his tongue in his cheek, or writing a Socratic dialogue?

Or perhaps (that last resort of the troubled reader) there was no Koheleth, as there was no Homer; a dozen uninspired scribes had each written a few verses, and their pooled resources formed the book of *Ecclesiastes*. Centuries later a soul-brother of Koheleth unwittingly described the fate of the Hebrew sage at the hands of his readers and commentators:

Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about—but evermore
Came out by the same door where
in I went.

As men wrote and argued and dissected, the elusive figure of Koheleth grew further away than ever. They succeeded merely in proving the truth of the words in the Epilogue to Koheleth:

Of making many books there is
no end,
And much study wears one's
strength away.

Koheleth himself would have seen in all the time and ingenuity spent on the interpretation of his tiny masterpiece one more example of the futility of human effort. For there is scarcely one aspect of the book, whether of date, authorship or interpretation, that has not been the subject of wide difference of opinion.

Its very title is an insoluble problem. The author effectively hid his identity under the strange name "Koheleth," apparently derived from the Hebrew word *kahal*, meaning "congregation" or "community." Very aptly the Greek translator utilized an equally obscure Greek term as an equivalent—"Ecclesiastes," a word which occurs only a few times in Greek literature and means "a member of the *ecclesia*, the citizens' assembly in Greece." In Christian times *ecclesia* became the regular designation for the Church. Basing themselves on both the Hebrew root and its Greek equivalent,

some translators render "Koheleth" as "The Preacher." This has the advantage of being less ponderous than "Ecclesiastes"; but a less conventional preacher than our author would be hard to find!

Traditionally the authorship of the book is ascribed to Solomon because the opening sentence reads: "The words of Koheleth, the son of David, king in Jerusalem," and Solomon enjoyed a reputation for wisdom, perhaps not wholly unmerited. Yet the view that Solomon is the author has been generally abandoned today, with the growth of a truer recognition of the style, vocabulary, and world-outlook of Koheleth. Even with Solomon eliminated, the dates assigned to the book vary from the Persian period to the Greek age, while Graetz has placed it in the days of Herod. In other words, Koheleth may have lived anywhere between 500 B.C.E. and 100 C.E.—no less a span than six centuries.

Most of the theories about Koheleth have always seemed to us questionable in method and psychologically unsound. If the book is approached with an open mind and a grasp of the social and cultural environment out of which it arose, it reveals itself as a literary unity, as several recent students have realized. All that is needful is to forget the learned authors, turn to Koheleth himself, and read him with sympathy and imagination. Then the dry bones will take on flesh and his spirit will live again.

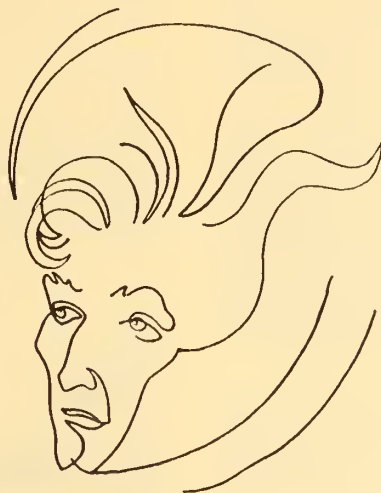
THE KOHELETH ILLUSTRATIONS

The illustrations for this publication of "Koheleth" are taken from two beautiful special editions of "Ecclesiastes." The illustration on the opposite page is from the New Directions edition, and was drawn by Emlin Etting. The engravings on the other pages are from the book published by the English "Golden Cockerel Press," and are by Blair Hughes-Stanton.

THE BOOK OF KOHELETH

A New Translation of Ecclesiastes

By ROBERT GORDIS



On the monotony of nature

Vanity of vanities, says Koheleth, vanity of vanities, all is vanity.

What profit has a man of all his toil beneath the sun? One generation goes and another comes, but the earth is forever unchanged. The sun rises and the sun sets, breathlessly rushing toward the place where it is to rise again. Going to the south and circling to the north, the wind goes round and round, and then returns upon its tracks. All the rivers flow into the sea, but the sea is never full; to the place where the rivers flow, there they continue to flow. All things are tiresome, one cannot put them into words, and so the eye is never satisfied with seeing nor the ear filled with hearing.

What has been will be, and what has been done will be done again; there is nothing new under the sun. There may be something of which a man says, "Look, this is new!" It has already occurred in the ages before us. For there is no recollection left of the earliest generations, and even the later ones will not be remembered by those who come at the very end.

The twin experiment

I, Koheleth, was king over Israel in Jerusalem. I applied my mind to search out and explore in my wisdom all that happens beneath the sky—a sorry business it is that God has given men to be afflicted with. I have seen all the works that are done under the sun and behold all is vanity and chasing of wind, a crookedness not to be straightened, a void not to be filled.

Said I to myself, Here I have greatly increased my wisdom, beyond all those who were before me over Jerusalem, for my heart has attained much wisdom and knowledge. But as I applied my mind, I learnt that wisdom and knowledge are madness and folly. Yes, I perceived that this, too, is chasing after wind. For the more wisdom the more grief, and increasing one's knowledge means increasing one's pain.

Then I said to myself, Come, let me try you out in joy and enjoy pleasure, but this, too, was vanity. Of laughter I said, It is folly, and of joy, What good is it? For I had explored the matter with my mind, by stimulating my body with wine (while my mind was acting with wisdom) and by taking

hold of frivolity, so that I might see what course is best for men under the sky during the brief span of their lives.

I acted in grand style, I built mansions for myself and planted vineyards. I laid out gardens and parks, and planted in them every kind of fruit-tree. I made pools of water, to water a forest of trees. I bought slaves, both male and female, though I already had a large household. I also owned much cattle and sheep, more than any who had been before me in Jerusalem. I also amassed silver and gold, and the treasures of kings and provinces. I acquired singers and songstresses, all the delights of men, of mistresses a goodly number. So I grew great and added to my possessions beyond all who had been before me in Jerusalem, while my wisdom remained with me. Whatever my eyes desired, I did not deny them; I did not deprive myself of any pleasure—for my soul rejoiced in all my labor, and that was my reward for all my labor.

I then turned to observe all the work that my hands had done, and all the labor I had strained to perform and lo, everything was vanity and chasing of wind, with no advantage under the sun.

Once again I saw that wisdom is but madness and folly, for of what value is a man coming after the king, who can only repeat what he has already done?

I have heard it said: "Wisdom excels folly as the light is better than darkness"; "The wise man has his eyes in his head, but the fool walks in darkness." But I know that one fate overtakes them both! So I said to myself, The fate of the fool will befall me too. Why, then, have I become so extremely wise? and I said to myself that this, too, is vanity. For the wise man is no more remembered than the fool, for already in the days that follow everything is forgotten. Yet how *can* the wise man die like the fool! Hence I hated life, for all the work done beneath the sun seemed worthless to me, and everything vanity and chasing of wind.

And I hated all my wealth on which I was toiling under the sun, which I must leave to the man coming after me, not knowing whether he would be wise or a fool. Yet he would rule over all my possessions, upon which I had spent my effort and skill under the sun. Indeed this is vanity! So I turned to rid my heart of any illusions concerning all the work on which I had labored under the sun. For here is a man who has labored with wisdom,

knowledge and skill, yet he must leave his portion to a man who has not toiled over it—surely that is vanity and a great evil. For what good does a man derive from all the labor and thought he expends under the sun? During all his days, pain and grief are his lot, and even at night his mind is not at rest—that too is vanity.

There is no greater good for man than eating and drinking and giving himself joy in his labor. Indeed, I have seen that this is from the hand of God, for who can enjoy a pleasure or abstain except it be by His will? To the man God favors He gives wisdom, knowledge and joy, but to the "sinner" He assigns the task of gathering and amassing, only to hand it over at last to the man who is pleasing to God. Indeed, this is vanity and chasing of wind!

III

The futility of human striving

Everything has its appointed time, and there is a season for every event under the sky.

There is a time to be born and a time to die,

A time to plant and a time to uproot,

A time to kill and a time to heal,

A time to wreck and a time to build.

A time to weep and a time to laugh,

A time to mourn and a time to dance,

A time to scatter stones and a time to gather them,*

A time to embrace and a time to hold off embraces.

A time to seek and a time to give up,

A time to keep and a time to cast off,

A time to tear and a time to repair,

A time to be silent and a time to speak.

A time to love and a time to hate,

A time of war and a time of peace.

What profit then has the worker in his toil?

I know the concern which God has given men to be afflicted with. Everything He has made proper in its due time, and He has also placed the love of the world in men's hearts, except that they may not discover the work God has done from beginning to end.

* A phrase having a sexual connotation.

I know that there is no other good in life but to be happy while one lives. Indeed, every man who eats, drinks and enjoys happiness in his work—that is the gift of God. I know that whatever God does remains forever—to it one cannot add and from it one cannot subtract, for God has so arranged matters that men should fear Him. What has been, already exists, and what is still to be, has already been, and God always seeks to repeat what has gone by.

IV

There is no justice

Furthermore, I saw under the sun that in the place of judgment there was wickedness, and in the place of righteousness wrong. I said to myself, "Both the righteous and the wicked God will judge, for there is a proper time for everything and every deed—over there!" I said to myself concerning men, Surely God has tested men and shown that they are nothing but beasts. For the fate of men and the fate of beasts is the same. As the one dies, so does the other, for there is one



spirit in both and man's distinction over the beast is nothing, for everything is vanity. All go to one place, all come from the dust and all return to the dust. Who knows whether the spirit of men rises upward and the spirit of the beast goes down to the earth? So I saw that there is nothing better for man than to rejoice in his works, for that is his lot, and no one can permit him to see what shall be after him.

Again I saw all the acts of oppression that are done under the sun. Here are the tears of the oppressed, with none to comfort them; and power in the hands of their oppressors, with none to comfort them. So I praise the dead who already have died, more than the creatures who are still alive. And more fortunate than both is he who has not yet been born and so has never seen the evil deeds that are being done under the sun.

V

The folly of hard work

I saw that all hard work and skill are merely one man's rivalry with his neighbor. This too is vanity and chasing of wind. Some men teach, "The fool folds his hands and thus destroys himself." But I declare: "Better a handful acquired with ease than two hands full gained through toil and chasing after wind."

I turned and saw another folly under the sun. Here is a man alone, with no one besides him, neither brother nor son. Yet there is no end to his toil nor is his eye ever satisfied with his wealth. He never asks himself, "For whom am I laboring and depriving myself of joy?" Yes, it is vanity, a bad business.

Men say, "Two are better than one, because they have a reward in their labor." True, for if either falls, the other can lift his comrade, but woe to

him who is alone when he falls, with no one else to lift him. Then also, if two sleep together, they will be warm, but how can one alone keep warm? Moreover, if some enemy attack either one, the two will stand against him, while a triple cord cannot quickly be severed.

"Better a lad of poor birth, who is wise, than an old king, who is a fool and can no longer take care of himself." For from the prison-house he came forth to rule, though he was born poor in the kingdom. I have seen all the living who walk under the sun on the side of the second one, the lad who succeeds him. Yet there is no end to the people who lived before them both, nor will later generations find joy in the youth—indeed this, too, is vanity and chasing of wind.

VI

On religious etiquette

Watch your step when you go to the house of God, for it is better to understand than to offer sacrifice like the fools, who do not even know how to do evil! Do not hasten to speak, nor let yourself be rushed into uttering words before God, for God is in heaven and you are on the earth—therefore, let your words be few. For “as dreams come with many worries, so the fool speaks with many words.”

When you make a vow to God, do not delay paying it, for He takes no pleasure in fools—what you vow, be sure to pay! Better not to vow at all than to vow and fail to pay. Do not let your mouth bring punishment upon your body, and do not tell the messenger, “It was a mistake.” Why should God be angry at your voice and so destroy the work of your hands? After all the dreams, follies and idle chatter, this remains—fear God!

VII

On the political scene

If you observe the despoiling of the poor and the perversion of justice and right in the State, do not be astonished at the fact, for each guardian of the law is higher than the next, and there are still higher ones above them!

The advantage of land is paramount; even a king is subject to the soil.

VIII

The senselessness of greed

“He who loves money will never have enough of it and he who loves wealth will never attain it”—this is indeed vanity. For as wealth increases, so do those who would spend it, hence what value is there in the owner’s superior ability, except that he has more to look upon?

Sweet is the sleep of the toiler, whether he has eaten little or much, but the full stomach of the rich man does not let him sleep.

There is a crying evil that I have seen under the sun—a man’s wealth hoarded up to his own hurt. His wealth may be lost in an unlucky venture and then he begets a son, for whom there is nothing. As he came forth naked from his mother’s womb, so will he return, just as he came, and nothing that he can take with him will he carry off for his toil.

This too is a crying evil—as he came so will he depart, hence what advantage was there in laboring for the wind? All his days he eats in the dark and suffers much grief, sickness and anger. Here is what I have discovered: it is meet and proper for a man to eat, drink and enjoy himself in return for the toil he undergoes under the sun in the scant years God has given him, for that is man’s portion, and not long will he remember the days of his life. Indeed, every man to whom God has given wealth and possessions and granted the power to enjoy them, taking his share and rejoicing in his labor—that is a gift of God, for it is God who provides the joy in a man’s heart.

There is an evil I have seen under the sun and it is common among men. Here is a man whom God gives wealth, means and position, so that he lacks nothing he can possibly desire. Yet God does not let him enjoy it, for some stranger is destined to consume it—this is vanity, an evil plague. If a man begets a hundred children and lives many years, as many as his days may be, if he derives no pleasure from his wealth, even if he have an elaborate funeral—I say that the stillborn child is more fortunate than he. Though it comes into the world in vain and departs into darkness, and in the gloom its name is hidden, never seeing or knowing the sun, its lot is happier than his. Even if a man lives a thousand years twice-told, but finds no joy in life—do not all go to the same place?

“All a man’s toil is for his wants, but his desires are never satisfied.” What advantage then has a wise man over a fool, or a poor man, who knows how to meet the problems of life? Better a joy at hand than longing for distant pleasures—that, too, is vanity and chasing of wind.

IX

On man's ignorance

What has been has already been determined, and it is known that man cannot argue with One mightier than himself. Many words merely add to the futility — what advantage does man derive from it? Who knows what is good for man in life, during the brief days of his vain existence, which he spends like a shadow? Who can



tell man what will happen under the sun after he is gone?

say, "What has happened? The earlier days were better than these!" For not wisely have you raised the question.

Better is wisdom with an inheritance—an advantage to all who see the sun, for there is the double protection of wisdom and money, with the advantage of knowing that wisdom preserves the life of those who cherish it.

Observe the work of God, for who can straighten out what He has made crooked? In the day of good fortune, enjoy it, and in the day of trouble

X

Thoughts on the good life

Better a good name than good oil, and so the day of death rather than the day of one's birth.

Better to go to a house of mourning than to a banquet-hall, for that is the end of all men and the living may learn a lesson.

Better sorrow than laughter, for a sad countenance reflects deeper understanding. Therefore wise men prefer the house of mourning and fools the house of joy.

Better to hear the reproof of a wise man than the praise of fools. For, like the sound of thorns crackling under the pot, the laughter of fools grates on the ear. But this, too, is vanity, for a bribe turns even the wise man into a fool and a gift perverts the understanding.

Better to judge a matter at its end rather than at its beginning, hence patience is better than pride. Therefore do not be quick to rouse your temper, for anger lodges in the bosom of fools. Do not

consider that God has set the one against the other, so that man may not discover anything that happens after he is gone.

I have seen everything during my vain existence, a righteous man being destroyed for all his righteousness and a sinner living long for all his wickedness. Hence do not be righteous overmuch nor be overzealous for wisdom—why be left desolate? Neither be overly "wicked," nor be a fool—why die before your time? Far better it is to grasp the one and hold fast to the other, for he who reverences God will do his duty by both!

It is said, "Wisdom gives a wise man strength greater than ten rulers who are in the city." But there is no man on earth always in the right, who does the proper thing and never errs.

Pay no attention to every word that is spoken, lest you hear your own slave reviling you. Besides, you know very well that many times you have reviled others.

All this I tested in wisdom. I thought I could become wise, but it is much beyond me. Far away is all that has come into being and very, very deep, who can find it! With all my heart I turned to learn, explore and seek after wisdom and thought, and I saw that wickedness is foolishness, and folly is madness.

XI

On women

I find woman more bitter than death, for her heart is full of traps and snares, her hands are chains. He who is favored by God will escape her, but the sinner will be trapped by her.

See, this I have found, says Koheleth, as I sought, step by step, to reach a conclusion. This, too, I sought in vain, one man in a thousand I did find, but one woman among as many I could not find.

XII

Wisdom and cleverness

Besides, note this that I have learnt: God has made man straightforward, but they sought out many inventions.

Who is like the truly wise man,

And who can understand the real meaning of things?

A man's true wisdom lights his face up,

And the harshness of his countenance is altered.

XIII

Loyalty to the King

I say: keep the king's command, because of the oath of loyalty. Do not hasten to leave his presence, but do not persist in a matter distasteful to him, for he can do whatever he wishes.

Since the king's word is law, who can say to him, "What are you doing?" He who keeps his command will experience no trouble, for a wise mind will know the proper time. For everything has its proper time, man's evil being so widespread.

Indeed, man does not know what the future will be, for when it happens, who will tell him?

Man is powerless over the spirit to confine the spirit, nor has he any power over the day of death, nor any control over a battle, and even wickedness cannot save the wrong-doer.

XIV

On the failure of retribution

All this I saw, as I noticed the actions going on under the sun, when men have power over their fellows to harm them. I have seen wrong-doers being carried with pomp to their graves, and, as men return from the sacred ground, the evil-doers are praised in the city where they had acted thus. Indeed, this is vanity!

Because judgment upon an evil deed is not executed speedily, men's hearts are encouraged to do wrong, for a sinner commits a hundred crimes and God is patient with him, though I know the answer that "it will be well in the end with those who revere God and fear Him and it will be far from well with the sinner, who, like a shadow, will not long endure, because he does not fear God."

Here is a vanity that takes place on the earth—there are righteous men who receive the recompense due the wicked, and wicked men who receive the recompense due the righteous. I say, this is indeed vanity.

Therefore I praise joy, for there is no other good for man under the sun but to eat, drink and be joyful and have this accompany him in his toil, during the days of his life, which God has given him beneath the sun.

When I set myself to acquire wisdom and see all the activity going on on the earth, I saw that though a man sleep neither by day nor by night he cannot discover the meaning of God's work which is done under the sun. Even if a man searches hard, he will not find it, and though a wise man may think he is about to learn it, he will be unable to find it.

All this I grasped and clearly understood, that the just and the wise, together with all their works, are in God's hand; men can be certain of neither God's love nor His hate—anything may happen to them. One fate awaits all men, one lot comes to the just and the unjust, to the good and pure and the impure, to him who brings his offerings and him who does not; as with the good man so with the sinner; as with the man who swears lightly, so with him who fears an oath. This is the root of the evil in all that happens under the sun—that one fate comes to all. Therefore men's minds are filled with evil

and there is madness in their hearts while they live, for they know that afterwards—they are off to the dead!

XV

In praise of life

He who is attached to the living still has hope, for a live dog is better than a dead lion! The living know at least that they will die, but the dead know nothing, nor have they any

reward, for their memory is forgotten. Their loves, their hates, their jealousies, all have perished—never again will they have a share in all that is done under the sun.

Go, then, eat your bread with joy,
And drink your wine with a glad heart.
For God has already approved your actions.
At all times let your clothes be white,
And oil on your head not be lacking.



Enjoy life with the woman whom you love,
Through all the vain days of your life,
Which God has given you under the sun,
Throughout your brief days,
For that is your life's reward
For your toil under the sun.

Whatever you are able to do, do with all your might, for there is neither action nor thought nor knowledge nor wisdom in the grave toward which you are moving.

Again I saw that beneath the sun the race is not to the swift, nor the battle to the brave, nor is bread won by the wise, nor wealth by the clever, nor favor by the learned, for time and accident overtake them all. Though man does not know his hour, like fish caught in an evil net, like birds seized in a snare,

so men are trapped in an hour of misfortune, when it falls upon them suddenly.

XVI

The inadequa- cies of wisdom

This also I saw as an instance of wisdom under the sun, and it seemed significant to me. A small city there was, with few people in it, and a great king attacked it, besieging it and building breastworks against it. But there was

found in it a poor wise man, who saved the city by his wisdom, yet no one remembered that poor man. So I said, "Wisdom is better than strength," but the poor man's wisdom is despised and his words go unheeded.

It is said, "The words of the wise spoken quietly are heard better than the ranting of the king of fools," and "Wisdom is better than weapons"; but I say, "One fool can destroy much good," and "As dead flies befoul the perfumer's ointment, so a little folly can outweigh an abundance of wisdom."

XVII

The virtues that make for success

A wise man's mind is his support, a fool's mind is his misfortune. Even on the road, as the fool walks he shows a lack of sense, and proclaims to all that he is a fool!

If the ruler's anger rises against you, do not give up your post, for calmness can overcome the effects of grave offenses.

Here is an evil I have seen under the sun, indeed an error emanating from the ruler. Folly is often enthroned on the great heights, but the rich sit in the low places. I have seen slaves on horses, while

lords must walk on foot like slaves.

He who digs a pit may fall into it, and he who breaks a fence down may be bitten by a snake. He who loosens rocks may be hurt by them, and he who cuts logs may be endangered by them.

If an axe is blunt, and a man does not whet the edge, he must exert greater strength to wield it, but it is an advantage to prepare one's skill in advance. For if the snake bites before it is charmed, there is no value in the charmer's art.

The words of the wise man's mouth win favor, but the lips of the fool lead to his undoing. For the beginning of his speech is folly, and its end complete madness. Though the fool multiplies words, man does not know what is to be, and who can tell him what happens after his lifetime?

The efforts of the fool exhaust him, for he does not even know the way to town.

Woe to you, O land, whose king is a child and whose lords carouse into the morning. Happy are you, O land, whose king is nobly born, and whose lords feast in due season, for strength and not for drunkenness.

Through sloth the ceiling sinks, and through slack hands the house leaks.

Men make a feast for pleasure, and wine cheers the soul, and money provides it all!

Do not curse the king even in your thoughts, nor the rich even in your bed-chamber, for a bird of the air may carry your voice and a feathered creature betray the matter.

Send your goods overseas, so that you may get your return after many days. Divide your means into seven or eight portions, for you cannot tell what calamity will come upon the earth.

If the clouds are filled with rain, they will empty it upon the earth; if a tree is blown down by the wind in the north or the south, wherever it falls there it lies. Therefore on with your work, for he who watches the wind will never sow and he who gazes at the clouds will never reap.

As you do not know how life enters an embryo in the womb, so you cannot know the work of God who does everything. Therefore in the morning sow your seed and in the evening do not be idle, for you cannot tell which will prosper or whether both shall have equal success.

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XVIII

Joy — the divine imperative

Sweet is the light,
And good for the eyes to
see the sun!
For if a man live many
years,
Let him rejoice in them
all,

And remember that the days of darkness will be
many,

And that everything thereafter is nothingness.

Rejoice, young man in your youth,
And let your heart cheer you in your youthful
days.

Follow the impulses of your heart

And the desires of your eyes,

And know that for all this,

God will call you to account.

Banish sadness from your heart,

And remove sorrow from your flesh,

For childhood and youth are a fleeting breath.

Remember your Creator in the days of your youth,
Before the evil days come and the years draw near,
Of which you will say, "I have no pleasure in
them."

Before the sun grows dark, and the light, and the
moon and the stars,

And the clouds return after the rain.

In the day when the watchmen of the house
tremble,

And the strong men are bent.

And the grinding maidens cease, for they are few,
And the ladies peering through the lattices grow
dim.

When the doubled doors on the street are shut,

And the voice of the mill becomes low.

One wakes at the sound of a bird,

And all the daughters of song are laid low.

When one fears to climb a height,

And terrors lurk in a walk.

The hair grows white, like a ripe almond-blossom,
The frame, bent like a grasshopper, becomes a
burden,

And the caper-berry can no longer stimulate desire.

So man goes to his eternal home,

While the hired mourners walk about in the
street . . .

Before the silver cord is severed,

And the golden bowl is shattered,

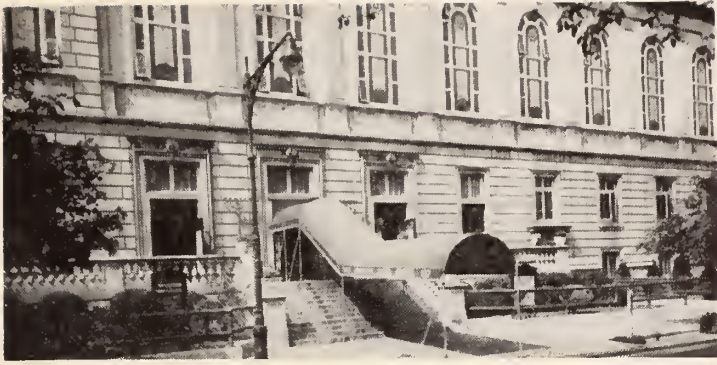
The pitcher is broken at the spring,

And the wheel is shattered at the pit.

The dust returns to the earth as it was.

And the spirit returns to God, who gave it.

Vanity of vanities, says Koheleth, all is vanity.



NEWS OF THE CENTER

HIGH HOLY DAY SERVICES

WE ARE anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday evening, September 16th, at 6:45 o'clock; on Saturday evening, September 17th, at 7:00 o'clock, and on Saturday and Sunday mornings, September 17th and 18th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on Sunday at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Candle Lighting During High Holy Days

Candles will be lit on Friday and Saturday evenings, September 16th and 17th (Rosh Hashonah) at 6:45 P.M.

On Yom Kippur, Sunday evening, September 25th, candles will be lit at 6:30 P.M.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday, September 17th and 18th, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 25th, at 6:30 P.M.

The services on Yom Kippur will be held Monday morning, September 26th, at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 25th, at 6:30 o'clock.

Yom Kippur services will begin on Monday morning, September 26th, at 7:30 A.M. The Yizkor service will be held at 11:00 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium:

Kol Nidre Services—Sunday evening, September 25th, at 6:30 P.M.

Yom Kippur Services—Monday, September 26th, will begin at 7:30 A.M. Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 4:45 P.M. Neilah services will begin at 5:30 P.M.

Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 26th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Daily Services

Morning services at 7 and 8 A.M.

Minha services at 6:45 P.M. followed by Maariv.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, September 18th, for Rosh Hashonah and will reopen on Monday morning, September 19th, at 10:00 A.M., for women.

The following week the department will be closed on Monday, September 26th, for Yom Kippur and will reopen on Tuesday morning, September 27th, at 10:00 A.M., for women.

NEW YEAR GREETINGS TO MEMBERS

ON THE eve of the Jewish New Year 5716, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5716 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tova Tikosevu!

Dr. Moses Spatt, *President*
Maurice Bernhardt, *1st Vice-Pres.*
Frank Schaeffer, *2nd Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend

heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5715 and hopes for an even more successful season in 5716.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Benjamin Markowe, *President*
Mrs. Abraham Meltzer,
Mrs. William Sauler,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*
Mrs. Harold Brown, *Fin. Secy.*
Mrs. Ira Gluckstein,
Mrs. Bernard Mattikow,

Recording Secys.

Mrs. Fanny Buchman, *Social Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,
Administrative Director.

Young Folks League

ONCE again the High Holy Days are upon us and we, together with our fellow-Jews throughout the world, lay aside our daily chores and turn our hearts and minds towards the Synagogue, our House of God. Each of us responds in varying degrees of observance and religious fervor, but each of us stands as a symbol to the world that in spite of centuries of scorn, persecution and oppression we hold fast to our heritage.

The informal summer rooftop meetings will be coming to a close shortly and the Young Folks League will be reverting to its formal winter programs. It has been generally felt that our meetings have been starting quite late. With this in mind an effort will be made to start our meetings at 9 P.M. This can only be successful if we have the cooperation of the membership-at-large. Please, make it your business to be at our weekly meeting by 9 o'clock. It is hoped that starting earlier will result in better, smoother-running programs.

Calendar

Sept. 24th — YFL conducting Sabbath services.
Sept. 26th — Post Yom-Kippur Nite Frolic.
Sept. 28th — Rooftop Meeting.
Sept. 29th — Executive Board Meeting.
Oct. 5th — No meeting scheduled.
Oct. 8th — Joint Simchas Torah Celebration.
Oct. 12th — Square Dance.
Oct. 19th — Variety Night.
Oct. 26th — Orientation Night.

IRA M. GROSS,
President.

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

DUBNO, ABRAHAM N.: Single; Res.: 2286 Brigham St.; Bus.: Attorney, 16 Court St.; *Proposed by* Theodore Rosenberg, Louis Rosenberg.

FEINSTEIN, SAMUEL: Married; Res.: 881 Washington Ave.; Bus.: Jewelry Mfg., 221 Hudson St., Hoboken, N. J.; *Proposed by* Harold W. Hammer.

New Executive Secretary

Dr. Moses Spatt, the President of the Center, has announced the appointment of Mr. David M. Gold to the newly-created office of Executive Secretary. Mr. Gold, a past president of the Young Folks League and the Young Married Group, has been active recently as Vice-Chairman of the Youth Activities Committee and a member of the Physical Training Committee. He is also a member of the Steering Committee of the National Commission of United Synagogue Youth, and serves as the Chairman of the USY Convention Committee. Mr. Gold is a graduate of New York University and of the Columbia University School of Business Administration.

The Executive Secretary will work in conjunction with the Administrative Director, Mr. Harold W. Hammer, in the administration of the Center.

GUS, BERNARD: Single; Res.: 84 Pulaski St.; Bus.: Clerk, Purified Down Products Co., 1027 Metropolitan Ave.

KOSS, HERMAN L.: Married; Res.: 240 Crown St.; Bus.: Brokerage, 60 Beaver St.; *Proposed by* Leo Kaufmann.

PERSON, MISS PEARL: Res.: 220 Rogers Ave.; *Proposed by* Anitz Bergman, Frances Ozga.

SOLOWAY, HERMAN: Married; Res.: 576 Eastern Pkwy.; Bus.: Lawyer, 32 Bway.; *Proposed by* A. E. Ratner, Hon. Nathan Sweedler.

UNGER, SHERWOOD: Single; Res.: 570 Montgomery St.; *Proposed by* Norbert Unger.

The following have applied for reinstatement:

BLICKSTEIN, MARVIN: Married; Res.: 4524 Glendale Court; Bus.: Music and Entertainment; *Proposed by* Harry Blickstein.

ROSS, SIMON: Married; Res.: 484 Eastern Pkwy.; Bus.: Artist, 23 W. 47 St.

FRANK SCHAEFFER,
Chairman, Membership Committee.

The Junior League

The Junior League is the Center's teenage college group. It meets every Thursday evening, and is affiliated with the Young People's League of the United Synagogue of America. Eligible young men and girls are cordially invited to attend the first gathering of the season, which will be an open meeting on Thursday evening, September 22.

ANNUAL MEETING OCTOBER 27

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 27, 1955 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

OFFICERS

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1st Vice-President MAURICE BERNHARDT *Treasurer*.....FRED KRONISH
Secretary.....HARRY BLICKSTEIN

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(For a term of three years, 1955, 1956, 1957)

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Harry Blickstein	Henry H. Gross	Frank Schaeffer

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Gluckstein, Ira I.	Levy, Mrs. M.	Steingut, Stanley
Gold, David M.	Lowenfeld, Isador	Strongin, Harry
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Goldsmith, Herman	Margolin, Akiba	Zirn, Abr. H.
Goody, Chas.	Markoff, Dr. S. T.	Zucker, Harry
Gottlieb, Aaron	Markowe, Benj.	

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Hon. Emanuel Greenberg		Jack Maurer

YOUNG MARRIED GROUP

WITH mixed feelings of joy and regret at the passing of this exceptionally hot summer, I welcome you to a new season. To help all of us to understand our group more fully, let us once again set forth our aims:

—To work for the Center and towards the fulfillment of its activities.

Our Center is the focal point for the many activities which help us to establish our identity with Judaism. We are offered the opportunity to partake of Community, National and International affairs. We can gain much enlightenment by partaking in the Center's Adult Education Program and Lecture Courses.

—To broaden our own vistas by finding new interest, and creating new friendships as well as cementing our already existing relationships.

We all have many friends, but the Y.M.G. will endeavor to join together the many young men and women living in your neighborhood (perhaps sharing similar problems and pleasures) who have until now been unknown to each other.

For example some of the programs we are considering for you this year would deal with such topics as:

Business and Vocations. Who Needs an Accountant? Is Insurance Necessary? Charities and Relief. How we can help U.J.A., Federation, etc.

The case for and against spanking children. How important is a Jewish Education? What has medicine accomplished in the last 10 years? How does the Jewish home differ from the non-Jewish home?

What to look for when buying a home. Is Hebrew a living language? How to save on your income tax. When should you call a lawyer.

Why is religion important in present day U. S.? What is the meaning behind prayer and the synagogue? Can we expect our children to have more religious faith than we do? The beauty of our Jewish holidays.

Of course, the above is merely an outline which I am sure the Officers and Executive Board will constantly be attempting to enrich and broaden. The Center, plus friendship, and good programming, provides the formula for a rich and rewarding year.

WILLIAM BRIEF, *President*.

PAGING SISTERHOOD!

BEATRICE SCHAEFFER, Editor

The New President

In the few years that she has been active in Sisterhood work, Mrs. Benjamin Markow, our president-elect, has had a distinguished career. She has been chairman of our two important fund-raising functions, our Mother-Daughter and Torah Fund Luncheons. She has served with great success as chairman of the Chai Club. She was our Corresponding Secretary, our Membership Chairman, and Women's League Representative, as well as our Youth Activities Chairman. She has been a prominent member of our Sisterhood Players—in short, she has become indoctrinated in every part of Sisterhood activity. Fortunately, her husband, who is National Treasurer of the United Synagogue of America, has constantly encouraged her in all Sisterhood projects, and we know he will continue to do so.

We in Sisterhood are rejoicing in our choice of president. Let us demonstrate our loyalty and love for Molly by cooperating with her wholeheartedly in all our noble endeavors. We fervently hope that under her guidance Sisterhood will rise to even greater heights of achievement. On behalf of Sisterhood, may we wish all Center members and their families "L'Shanah Tovah!"

United Nations Tour

Our annual "pilgrimage" to the UN will take place on Tuesday, October 18th. All those interested should contact Mrs. Shirley Gluckstein, our Social Actions Chairman, as reservations are limited. We plan to meet at 10:30 A.M. at the UN for the morning session. Luncheon, for those wishing to remain, will be served in the Delegates Dining Room.

Mother-Daughter Luncheon

Our annual Mother-Daughter Luncheon and Fashion Show will take place on Wednesday, October 26th, at the Center. Mrs. Abraham Meltzer, one of our newly-elected vice-presidents, has been "graduated" from her role of co-chairman last

season, to the chairmanship of the Luncheon. She, together with her co-chairman, Mrs. Bernard Mattikow, are dedicating all their time and efforts to making this event festive, inspiring and outstanding. It is our annual reunion of grandmothers, mothers and daughters—a "Family Circle" party to which all of us look forward with happy anticipation. Proceeds from this event will aid the many organizations, both here and in Israel, which appeal to us annually. Let's make this a "Standing Room Only" affair. Reserve the date now—Wednesday, October 26th. Subscription—\$6.75, including all gratuities and beautiful door prizes. Call Mrs. Meltzer at PR 2-2049 for your reservations.

Kiddush Sponsorship

Our newly-appointed Kiddush Chairman, Mrs. Sadie Kaufmann, informs us that the first Kiddush of the season, to be tendered to the Junior Congregation, will be held on Saturday, September 24th. It will be sponsored by Mr. and Mrs. Julius Kushner in honor of their son Harold's admittance to the Rabbinical School of the Jewish Theological Seminary. There is added joy, when celebrating your own *simcha*, to share it with others by sponsoring a Kiddush to the Junior Congregation. Please contact Mrs. Kaufmann, at PR 4-6829, and arrange for a date.

Cheer Fund

Mrs. Fanny Buchman, our newly-elected Social Secretary, announces the following contributions to our Cheer Fund: by Mr. and Mrs. L. Meyer: In honor of Mr. and Mrs. Morton Klinghoffer, for all their *simchas*; in honor of Mrs. Claire Mitrani, whose son was recently married; in honor of arrival of a granddaughter to Mr. and Mrs. Benjamin Machlin; and in memory of Mrs. Abr. Beame's sister.

Dinner - Dance

During the ensuing weeks we will hear a great deal about the Center's forthcoming event—a Dinner-Dance to be held on Sunday evening, December 11th. This is an innovation for our Center inasmuch as it will be a "give and get" affair. All those securing \$125 in "ads" for the

Souvenir Journal will be entitled to attend the dinner.

Our Sisterhood is an integral and very important adjunct of the Center family. We *must* cooperate to the fullest and make this affair successful. You will receive "ad" blanks in the mail very soon—don't put them aside! Contact your local stores—your child's camp—the hotel that you patronized this summer; your husband's business associates (if he hasn't the time to do so himself). Let's leave no stone unturned. This is the time for Sisterhood women to organize into a strong, cohesive, working group with a common goal—TO GET ADS! If we do a conscientious job we cannot fail to meet with the success that this project merits. Our Center needs us—let us rally to the call! Mrs. Frank Schaeffer is overall chairman of the Journal for women's groups meeting at the Center, and Mrs. M. Robert Epstein will represent Sisterhood in this project.

Y' Yasher Koach, Sarah

We wish to extend our heartfelt thanks and appreciation to Mrs. Morton Klinghoffer, the former editor of the Sisterhood Page. Mrs. Klinghoffer initiated this project seven years ago during her administration as president, and continued it faithfully. She has submitted her resignation but we are loathe to comply with her request. We have, very reluctantly, granted her a "sabbatical leave."

Under her direction the Sisterhood Page has become well known throughout the country. Because of her sparkling and vivid descriptions of our programs, many Sisterhoods have written to us requesting our scripts, program material, etc. Others have attempted to emulate our many projects as a result of reading Sarah's detailed reports. We can only hope that her successors will confer upon the "Page" the same devotion and dedication that was bestowed upon it by its creator, Sarah Klinghoffer.

Personals

A "Ben Voyage" and safe return in our midst to Mr. and Mrs. Max Taft, who left for an extended trip to Europe and Israel, and a "Welcome Home" to Mr. and Mrs. Julius Kushner, who have recently returned from a trip abroad which included Israel, where they were delegates at the World Hebrew Culture Congress.

Welcome to Our Ranks

The following have been elected to our Executive Board: Mrs. Abraham Bernhardt, Mrs. Isidor Feit, Mrs. Harold W. Hammer, Mrs. Henry Sandler, Mrs. Joseph Shakun, Mrs. Samuel Stark (re-instated) and Mrs. Charles Weitzman. We wish to congratulate them and look forward to their active participation in all our functions.

Calendar of Events

Wednesday, Sept. 14—Sisterhood Executive Board Meeting and Luncheon—12:30 P.M.

Wednesday, Sept. 21—Installation of newly-elected officers and Executive Board—8:15 P.M. Gala Program (see notice on page 30 of this issue).

Tuesday, October 18—Trip to the United Nations.

Wednesday, October 26—Mother-Daughter Luncheon and Fashion Show.

The Youth Clubs

WE ARE happy to announce that the formal opening of the Youth Activities season will take place on Saturday evening, September 24. On that night our members will gather for a rally and dance, and they will have their first opportunity to meet their club mates and new leaders. Because of the intervening Sukkot holidays regular club sessions will not begin until October 15.

A major innovation this year will be the organization of a senior group that will meet on Wednesday evenings.

The first meeting of Club Herzl—this new weekday group—will be held on September 21. Mr. Hyman Brickman, Supervisor of Youth Activities, will be personally in charge for the time being.

YOM KIPPUR 5716

In the Spirit of the Holy Day Season...

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.

AN UNKNOWN MASTER

(Continued from page 15)

as a genuinely Jewish masterpiece. "Praying Jews" paved the way for the coming generation of Eastern European artists, for it showed them that art and Judaism need not be antagonistic. One might say that it was the first picture of Jews made by a Jew worth hanging in a museum, the first that was a masterpiece.

One of the greatest of all Western artists, Rembrandt, portrayed Jews not as caricatures but as a people endowed with human dignity. But Rembrandt was a seventeenth century Protestant Dutchman. It is true that the German Jew, Moritz Daniel Oppenheim (1800-1882), painted a series of canvases showing 19th century middle-class Jews celebrating their festivals at the synagogue or at home. But good old Oppenheim was an illustrator rather than a painter; he was a story-teller, and all of his pictures have something of the character of *tableaux*. Then there was the once celebrated Leopold Horowitz (1838-1917), a Slovakian trained in Vienna and Paris who, about 1870, took a trip to Warsaw to make sketches in the Jewish quarter. One of the results of these studies was "Prayers in a Polish Synagogue on the Anniversary of the Destruction of the Temple of Jerusalem," which received a gold medal at the Vienna Exposition of

1873. The figures are life-size, and, as usual in Horowitz' work, well-drawn. But the picture now strikes us as having too much theatricality.

That is why we turn with great relief to Gottlieb, a more sincere artist who, had he been allowed Horowitz's seventy years, unquestionably would have left a deep mark on the art of the pre-Picasso era. I do not wish to give the impression that I like everything Gottlieb painted. He was a child of his time, yet he was utterly unfamiliar with the artistic revolution that went on in Paris. Occasionally the influences of the four academies he attended caused him to lose sight of what we now call the purely painterly qualities. "Slave Market in Cairo," "Uriel Acosta" (the heretic of Amsterdam), and other canvases have all the merits and faults of the works by the once popular academicians presently relegated to the cellars of museums. "Shylock and Jessica," however, is so well and richly painted that the theatricality of the scene is overlooked and forgotten.

Gottlieb was at his best as a portraitist. We have two self-portraits: one which he made at the age of fifteen shows the youngster in the rich costume of a member of *Szlachta*, the Polish knight-hood, with a plumed hat and a sword.

He looks a little cheeky, and very self-assured. The self-portrait painted several years later, after his "return" to Judaism, is entitled "Ahasuerus," and it is entirely different: not only is it riper in technique, it is also deeper in expression. A shadow of something strange and probably unpleasant envelops the picture—as though the artist felt that the end was approaching. His extant portraits of men and women, including one of the Austrian statesman, Ignatz Kuranda, who was of Jewish extraction, are gems of psychological realism in an era that excelled in beautifying and falsifying the physiognomies of sitters.

From Italy Gottlieb returned to Cracow. He was wiser now, perhaps even cured of his fanatic Polish nationalism, and he had matured rapidly as an artist. But he suffered from tuberculosis of the larynx, and the physicians were not able to help him. In the summer of 1879, twenty-three years and a few months old, he left this world without fanfare. His works are scattered, and many are believed lost. No scholarly monograph about him has been published as yet. But he lives on as a legend, as the handsome, enormously gifted boy apparently too good for our unhappy earth.

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INSTALLATION OF SISTERHOOD OFFICERS AND FIRST MEETING

Wednesday, September 21, 8:15 P.M.

PROGRAM:

Greetings From—RABBI LEVINthal

Installation Speaker—RABBI KREITMAN

MRS. PEARL GROOTHUIS in a glamorous presentation of the hit musical — "DAMN YANKEES."

Refreshments

Social Hour

MRS. FRANK SCHAEFFER, *Chairman*

YOUNG FOLKS LEAGUE

POST - YOM KIPPUR NIGHT FROLIC

Monday, September 26, 9:00 P.M.

Dancing to MURRAY BAUM'S ORCHESTRA

Refreshments

Minimum Contribution — \$3.00

Admission Limited to One Guest per Member

Co-Chairmen:

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EXISTENTIALISM AND JUDAISM

(Continued from page 13)

The concluding word *laasot* troubled the Rabbis; it seems to be superfluous in the text. But they saw in that word a challenge to man. God created His work, and now leaves it to man *laasot* to complete it, to perfect it. "The joy of God's world is not yet complete," say the sages, "for everything that was fashioned by God in the original six days of creation is in need of completion, of perfection; even man is in need of *tikkum* improvement" (Genesis Rabbah XI.7). This, then, is man's task, to make the joy of the world complete. A brilliant poet and novelist of our own day, William Faulkner, in an address recently delivered before a college graduating class, gave expression to this very thought of our rabbis. "God gave the world to man; it is for man to choose—either to end it or help to complete it!" Man has the choice to transform this earth into a *gan-eden*, a paradise, or into a *gebenna*—a suffering hell.

Judaism has faith in God, but it also has faith in man. It believes in man's inherent and potential goodness, that man

can and will achieve perfection. Even in the darkest moments, faced by the world's hatred and persecution, the Jew did not lose faith in the ultimate triumph of goodness. In the heroic uprising of the Warsaw ghetto against Nazi brutality, when the battle was lost and all faced death, they nevertheless sang the *ani maamin*, the hymn of belief in the coming of the Messianic age.

It is not the pessimism of Existentialism that the world needs, but the optimistic spirit of Judaism. Just because there is so much darkness, we must work all the harder to usher in the light. In an atmosphere of enmity and war, we must work all the more zealously for the cause of peace and human brotherhood. We must have the will, coupled with the faith that our efforts will succeed. And we must have patience. Man is yet in the childhood of the march of progress. Even Toynbee counts only five or six thousand years since man emerged from the stage of barbarian. You may recall the Biblical words in the aftermath of

the flood which destroyed man in the days of Noah, when God bethought Himself about man's backsliding and said: "For the nature of the heart of man, *ra minurav*, is bad from his youth (Genesis VIII.21)." I see another meaning in the word *minurav*—not *from* his youth, but *because* of his youth! His heart is evil because of his youthfulness on the path of true civilization. We must be patient with man—it is a long road that he must yet tread to free himself from the evil in man's heart.

Existentialism, whether religious or atheistic, would leave the world in the sorry state in which it finds itself today. The message of Judaism, if heeded by man, would lead the world to higher and ever higher planes of virtue and happiness. On Rosh Hashonah, the judgment day not only of the individual but of nations as well, let us rededicate ourselves to the ideals of Judaism and resolve to work with heart and soul and mind to remove the abominations from the earth and to establish here in our world the Kingdom of God!

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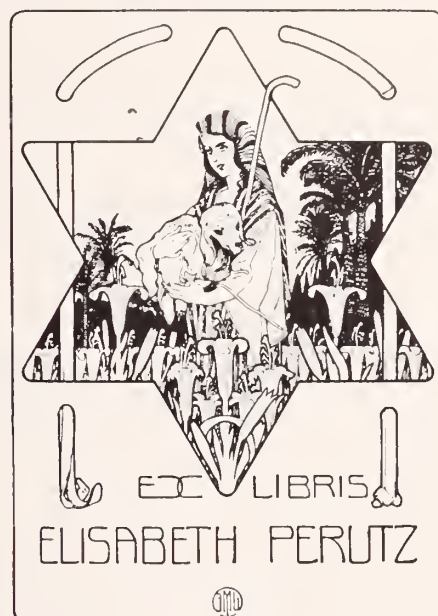
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By PHILIP GOODMAN

MEMORIES OF MY CHILDHOOD

Dr. Israel H. Levinthal's reminiscences of his early life in Philadelphia and the notable personalities who passed through his life as the son of an eminent Rabbi.

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Brooklyn Jewish Center Review

Vol. XXXVII

OCTOBER, 1955 — HESHVAN, 5716

No. 8

THE FOLLY OF A PREVENTIVE WAR

THE progressive deterioration of Israeli-Egyptian relations has not encouraged optimism concerning an eventual solution of that problem. The basic element of Egyptian intransigence has consistently led that country to refuse consideration of both Israeli offers of peace and the disinterested interposition of Western nations.

To this basic situation there has now been added the further confusing complication of the Soviet-influenced offer to sell arms to Egypt. The oily-muddied waters of international politics, insofar as they touch upon the Mediterranean littoral, now smell with a mighty stench indeed. Only a mind of the utmost naivete can find in the Soviet offer merely a concern for a profitable transaction of barter and exchange. The underlying purpose is obviously to keep alive—and aggravate—the dispute between Israel and Egypt by instilling into Egypt a feeling of power which its present military organization and materiel makes otherwise abortive and impossible. Concomitantly, it is patent Soviet purpose to make more difficult of achievement the policy of the West to preserve the peace in the Near East.

Israel has met this crisis properly by diplomatic attempts to preserve the present equation of military potential. Every friend of Israel hopes that this course is the one which will be continued. Equally, every friend of Israel reads and hears with doubt and dread the demands emanating from a section—albeit a small section—of Israeli opinion for a misnamed preventive war against the Arabs. Such a war, begun by a member of the United Nations, at a time when that body is

attempting to prevent hostilities, would insure an almost universal condemnation and alienate that the sympathetic public opinion in the Western world which is one of the chief sources of Israel's present strength and hope of future progress. To the solution of this modern problem, Israel must bring all the accumulated wisdom of our ancient people. True, Israel must continue to be strong, but to that strength must be added the virtues of patient clarity of purpose and self-restraint to the last point of possibility.

—WILLIAM I. SIEGEL.

A MILESTONE IN JEWISH SCHOLARSHIP

THE history of the Jewish people is in great part the history of its sacred books. Books have been for us the precious transmission lines linking the past with the present and the present with the future. Though for the last two thousand years we have lacked an authoritative Ecclesiastical organization, the books of the Jewish sacred library have provided for us a pattern of organization more stable and enduring than hierarchies of flesh and blood. With great perception, our Islamic cousins have referred to us as the people of the Book.

The Talmud, that vast compendium of law, ritual, theology and folklore, ranking second only to the Bible in our Sacred Library, has been the Jew's main link with the past and his authoritative guide for the present. One of the least known sections of Talmudic literature is the Tosefta, an amplification of the Mishnah compiled in the third century of the common era. It is one of the great mys-

teries in the history of Jewish scholarship that this early document of Talmudic literature has been almost completely disregarded. The Gaon of Vilna, recognizing the importance of the Tosefta, pleaded with his disciples to turn their scholarly attention to it. He devoted a part of his own literary efforts to the writing of emendations and glosses on its text. Despite his efforts, the Tosefta remained neglected. Having lain fallow for so many centuries the weeds of scribal error have overgrown it, obscuring its text and its meaning.

When Dr. Saul Lieberman joined the faculty of the Jewish Theological Seminary as Professor of Talmud and Dean of its Graduate School, he set for himself the gigantic task of recovering the original text of the Tosefta and thus bringing it again into the focus of Rabbinic scholarship. Dr. Lieberman brought to this project his vast knowledge of Rabbinic literature and its manuscripts, coupled with an incomparable knowledge of the languages of antiquity and their philology. Such a project could be undertaken only at an institution like the Seminary, possessing a Library which is the repository of the largest collection of Rabbinic manuscripts in the world.

The first volume of this critically edited text of the Tosefta, which will be issued in thirteen volumes, was recently published by the Louis Rabinowitz Institute for Rabbinic Research at the Seminary. It was received throughout the world as a masterpiece of Rabbinic scholarship. For us American Jews, this work marks a great milestone in our history; it manifests our spiritual vitality and creativity as a Jewish Community.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR FLOURISHING STUDIES FOR ADULTS

ONE of the hopeful features of Jewish life throughout the country is the new interest that has lately been aroused among men and women in Jewish education. Not only are parents more conscious of the need to give their children an education in Jewish values, but they also are beginning to realize their own need for Jewish learning. In nearly every congregation, particularly in the modern orthodox and conservative ones, you will find well-organized adult study groups which are gradually becoming very popular among the young and old. To such an extent is this movement spreading that we have now, in the conservative group, a National Academy of Jewish Studies, sponsored by the Jewish Theological Seminary and the United Synagogue of America, which endeavors to coordinate the courses of instruction for these many groups, to create fitting text books and outlines and to give expert advice on how to improve the efficacy of these studies.

It is true that the work, and the movement itself, is only in its infancy. Men and women have been and are still so far removed from Jewish knowledge, and they have so weaned themselves away from Jewish learning, that the knowledge acquired is in most cases, only the barest fundamentals of Judaism and of Jewish life, and on a beginner's level. There is hope, however, that if the interest continues, the courses will become more intensive and of a deeper character.

We, of the Brooklyn Jewish Center, may take pride in the fact that we were among the first congregations in America to recognize this need, and that we have been in the forefront in espousing Jewish studies among adults. Our Center Institute of Jewish Studies for Adults has now started the 23rd season of its activities. Thousands of men and women from all parts of the Borough have attended the classes and have been taught not only a knowledge but an appreciation of our

history, our Hebrew language and literature and of our religious ideals. The uniqueness of this Institute lies in the fact that it has appealed to many who have already had considerable Jewish learning, but who wanted more. We were able to supply truly intensive courses for their needs, as well as courses for those who were beginners in Jewish learning.

As this important department starts anew this month, I hope that more of our members, their families and their friends will avail themselves of the excellent opportunity which our Institute affords them. Let all of us try to revive that ideal which gave distinction to the Jew in the past — Jewish knowledge, —

"Heroes of Jewish History," by Mordecai H. Lewittes. Volume Two—"From Joshua to Jeremiah." Hebrew Publishing Company, New York.

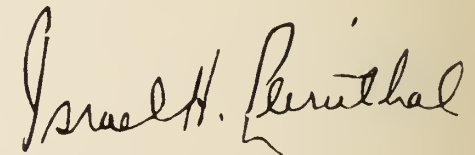
HISTORY is probably the most difficult subject to teach children. The child being in the early stages of mental and emotional growth can grasp only the dimension of the present, the past being for him an obscure and nebulous concept. Nevertheless, education would be defeated in advancing the intellectual and emotional development of children if they were denied some understanding and appreciation of the past. This is one of the great dilemmas of the teacher. Its solution is all the more pressing for the Jewish educator, because the life of the Jew in the present, his ideals, conduct and behavior, is deeply rooted in his history.

Rabbi Mordecai H. Lewittes, the rabbi in charge of religious education at our Center, has set himself the task of solving this educator's problem through a series of text books on our past entitled "Heroes of Jewish History," of which the second volume has been recently published. Instead of presenting the pupil with a series

and which won for our people the designation "People of the Book." It was a wise sage of our people who urged us, "Make thy study of Torah a regular habit." That is the advantage of enrolling as a student in our Institute: you know that you have set aside a definite day and hour just for Jewish learning and you thus create a habit which can become a lasting and blessed one, enriching your whole life.

The Rabbis of old have a beautiful saying which every Jew ought to take to heart: "The Holy One, blessed be He, weeps over one who has the opportunity to study but who neglects that opportunity."

This opportunity we now have; let us not neglect it!



NEW BOOKS

of events connected by dates which can have the effect of making history even more obscure, the author brings the past to the pupil's mind through a dramatic retelling of the life stories of our great historic personalities. In this novel and fruitful method, Rabbi Lewittes shows a deep understanding of the psychology of children.

"The Bar Mitzvah Book." Edited by Dr. Abraham Katsch. Shengold Publishers, Inc., New York.

THE Bar Mitzvah ceremony, as practiced today, is a recent American development. It grew out of the needs, problems and temptations of American

(Continued on page 23)

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MEMORIES OF MY CHILDHOOD

By

DR. ISRAEL H. LEVINTHAL

HAVING celebrated recently the thirty-fifth anniversary of my Rabbinate at the Brooklyn Jewish Center, and passing now the forty-fifth year of my ministry in Brooklyn, I have reached the age which Benjamin Disraeli characterized as *anecdote*. I want, therefore, to share with you, some interesting recollections and reminiscences of my early youth which had a profound influence on my later life, and which at the same time may give you a picture of a world that has now gone by.

It is strange how the human mind works. Often I find it difficult to recall incidents which occurred just a short time ago, and yet I have the most vivid recollections of persons and incidents that came into my life a half a century or more ago.

I really lived in two worlds then—I was part of that era which marked the mass immigration to these shores of Jews from Eastern Europe, and I shared much of the life and experiences of these people; I was also privileged to be part of that Jewish life which was totally Americanized, living and working among those who were born, reared and educated in America, and who enjoy in the fullest all that this blessed land can offer. That old Jewish world is now gone, but it is good to recall it, to do what the Bible so wisely advises: "Remember the days of old, consider the years of many generations" (*Deuteronomy xxxii.7*), and a wise commentator reads the Hebrew word *sh'nos* as not *years*, but *changes*—"consider the *changes* of the various generations" (attributed to the Gaon of Wilna).

In all humility, I think I can truthfully agree with what my distinguished brother, Judge Louis Levinthal said at my anniversary celebration—that I am "a born Rabbi." I hope it will not be deemed presumptuous on my part when

I say that I heard the "call" to the Rabbinate in my early childhood. It is quite natural that I should have felt that call for not only was I a child of a great Rabbi, but a descendant, both on my maternal and paternal sides, of at least a dozen generations of well-known Rabbis who served with distinction great Jewish communities in Eastern Europe. But I had the additional good fortune of being reared in a home and in an environment that offered rich opportunities to come in contact with unique and outstanding personalities who had a tremendous influence in moulding the sensitive years of my life. These were people of great stature, of whom it could truthfully be said: "There were giants in the land in those days." (*Genesis vi.4.*)

Our home was a focal point for most of the rabbis in the country. As soon as a rabbi arrived in America, before he settled in any post, he would come to our home, to get father's advice and guidance. There was no Jewish hotel and no kosher restaurant in Philadelphia, so our home was their hotel and their restaurant. It was a veritable *bachnosas orchim*, a wayfarer's house, where a warm welcome was offered to everyone who came. I cannot recall a time when the door of the dining room was not wide open, or the table-cloth removed. A warm invitation, "*kunt essen*," greeted all who entered. There was no formality—everything was plain and simple; yet I don't understand to this very day how my parents, of blessed memory, could have been such remarkable hosts to so many people on the pittance that was father's income in those days. Thus I had the opportunity of meeting at close range most of the rabbis and noted personalities who were to play a leading role in the development of Jewish life in America.

One of my earliest recollections is the first appearance in Philadelphia of the renowned Yiddish orator, Zvi Hirsh Mas-

In these delightful reminiscences Dr. Levinthal begins the story of his remarkable career as a rabbinical master and communal leader. This article deals with his early life in Philadelphia and of the notable and colorful personalities who passed through his life as the son of an eminent rabbi.

liansky. He had only recently arrived in America, and many of the Jews throughout the land recalled his addresses which they heard in the old world. His reputation preceded him, and when the report appeared that he would speak in Philadelphia the entire community eagerly awaited him. He was our house-guest of course, and we, the children, soon became attached to him. I recall the night of his talk, and though I was only seven or eight years old, I accompanied my parents and the speaker to the *Russische Shul*, where he was to speak.

Though it was on a mid-week eve, we found the synagogue crowded to the doors. Men were standing in the aisles and on the window ledges,—they even forced their way into the women's gallery. An admission fee was charged, and it is remarkable how so many of the audience who were poor paid the price so willingly in order to hear him.

For almost two hours, Masliansky held the audience in a spell. Now he would have them laughing, and a few moments later they were sobbing. He was a master at picturing scenes and in extracting new meanings from Biblical tales. Young as I then was, I not only followed his address but was fascinated by it.

Masliansky became a frequent visitor in Philadelphia, for every organization, particularly the Zionist groups, were insistent in their invitations. I doubt if I missed any of the lectures he delivered in our city in those boyhood years, and I can truthfully say that he had a strong influence in arousing in me a love for the platform and the pulpit.

Nearly every *mechaber*, author of a scholarly work, seeking buyers for his book, would naturally come to our home, and father would give him a list of the leading laymen whom he could solicit and also a letter urging purchase of the book. That was the only way an author could dispose of his work, for people did not go to stores to purchase such volumes. When a very prominent scholar-author would arrive, father himself would accompany him to the outstanding laymen. The leading patron of Jewish books in Philadelphia was Judge Mayer Sulzberger, one of the famed citizens of our city, a unique and most unusual personality. He had the largest private collection of Jewish books in all the land, and at his death he willed it to the Jewish Theological Seminary, where it became the nucleus of the Seminary's great library today. He was the first to be approached by every writer, for it was known that he never refused anyone, and usually rewarded the visitor with a handsome check.

At about 1901, there came to Philadelphia one of the renowned Rabbis of Eastern Europe, Rabbi Jacob David of Slutzk, known as the *Ridvaz*, author of a commentary on the Palestinian Talmud. His work was acclaimed by the Talmudic scholars of the world, and great preparations were made by father and the leading members of the community to receive him as befitted such a sage.

A large group of congregational leaders, dressed in holiday attire, awaited him at the railroad station and drove him directly to our home, where he was house-guest for quite a long time. Of course, as soon as he was settled, an appointment was made for him to see Judge Sulzberger so that the judge might purchase a set of the Talmud with the *Ridvaz* commentary.

On such occasions, when the prospective customer had to be addressed in English, I was drafted to act as interpreter. And so, father, the *Ridvaz* and I made our way to the Sulzberger home. We were greeted in most hospitable fashion. The judge was a bachelor and lived with a sister in two large houses joined together, and the walls of most of the rooms were stacked with books.

The *Ridvaz* insisted that he wanted to point out to the judge some interesting



Rabbi Bernard Levinthal and his son Israel, taken at Atlantic City over 50 years ago.

passages in his commentary, and the judge listened most attentively and respectfully. Suddenly, as the Rabbi was bent over the heavy Talmudic volume, he had an urge to cleanse his nose, and he did so in the old crude way—shocking of course to our modern sense—of emptying his nose on the beautiful oriental rug which covered the floor. Both father and I were stunned and I imagine we both turned pale. But the judge turned to me and in a very gentle manner said: "You see, my lad, no man can be great in all things," then immediately directed his attention to the Rabbi's further comments.

It was during the *Ridvaz*'s stay in our home that I was to be Bar Mitzvah, in February 1901. Many rabbis, friends and admirers of my sainted parents, came to participate in this event, but I was regarded as particularly fortunate in that I would be privileged to have present at this event the great rabbi of Slutzk. My Hebrew teacher, a very learned man, taught me—as was the custom in those days—a lengthy speech, in Yiddish of course, discussing in pilpulistic fashion some intricate laws about the *tefillin*, the phylacteries, which a Bar Mitzvah lad was to begin putting on for the morning prayers.

I must confess that I do not remember now any part of that speech, and I have my doubts whether I really understood then the import of what my teacher tried to develop. The Synagogue was crowded that Sabbath with a distinguished congregation, and I am certain that, like every Bar Mitzvah lad, I must have been extremely nervous. The *Ridvaz*, picturesque with his red beard and sharp blue eyes, dressed in a silk coat, ascended the pulpit first and delivered a learned address. I am sure that I could not follow its contents, but suddenly I seemed to hear him say something similar to what I was to say in my speech. I quickly turned to my father, and in a panicky voice said: "Father, he is saying what I am to say in my speech!" But father just whispered, "*Zorg nit, du zog vos du darfst zogen*," "don't worry; just say what you are supposed to say!"

To this day, I do not know how to explain what happened, but a beneficent angel must have guided my tongue at that hour. For when I reached the part in my speech which I heard the *Ridvaz* discuss, I simply added the words: *Wie der Slutzker Rav hat eich shoen gezogt* . . . , "as the Rabbi of Slutzk has already told you. . . ." These words seem to electrify the congregation; they gave me credit for what I surely did not deserve, that I was able to follow well the *Halachic* discussion of the famous rabbi, and that I was so quick-witted as to connect my remarks with those which the Rabbi expounded.

In 1902, an important event took place in Philadelphia, the first convention of the *Agudat Ha-rabbanim*, the Union of Orthodox Rabbis of America. Father was the initiator and organizer of that body, and the sessions of that Convention were held in our home, where, of course, all the rabbis ate and where most of them slept. Every important orthodox rabbi of the land was present, and I had the opportunity to know most of them. We, the children, were quite proud of the fact that father was unanimously chosen as the first president to head the Union.

In those years the Zionist movement was just appearing on the scene of American Jewry, and the best of our Philadelphia Jews were already organized in an excellent Zionist group. A number of us youngsters had also become imbued

with the Zionist ideal, and we organized the *Ozre Zion*, the Aids of Zion, which numbered in its midst some of the finest Jewish lads in the city. I had the honor to be the president of the society, and when we heard that the orthodox rabbis of the country would convene in Philadelphia, we decided to petition the Rabbis to formally adopt the Zionist platform. We felt that this was an urgent step, because in those years, alas, most of the orthodox Rabbis in Europe and in America were unfavorable to political Zionism.

As the president, I was assigned to present the petition. The Rabbis, perhaps out of respect to father, granted me permission to appear before them. I worked hard to prepare a few introductory remarks before reading the petition, and I was accorded a respectful, though I suspect not an enthusiastic hearing. The matter, as I recall, was diplomatically tabled, but a practical result ensued. The next day every English newspaper in Philadelphia featured a front page story telling how a lad of fourteen pleaded with the aged rabbis for Zionist support.

In the following Sunday issue of the magazine section of one of the leading papers, a long article appeared comparing this incident with the appearance of the Christian savior in the Temple addressing the ancient sages, and the article was illustrated by the artist's drawings of the two events. If the petition had no practical effect on the Rabbis, it did succeed in winning much needed propaganda for the Zionist cause.

One of the regular visitors in our home was the famous author of the Jewish national hymn *Hatikvah*, Naphtali Herz Imber. Whenever he came to Philadelphia, and it was most frequent, he would spend a large part of the day in our home. As soon as he entered, mother, of blessed memory, would place the whiskey bottle and glass before him and something more tangible for physical sustenance to follow.

Imber was a tragic, though colorful figure. He was the Jewish Edgar Allan Poe—addicted to drink,—and the remarkable fact was that he was most creative as poet after he had drunk his fill.

Judge Sulzberger took an interest in Imber and promised him a weekly stipend

of five dollars, which, in those years, was almost sufficient to supply his meagre needs. His check would arrive regularly, but it did happen at times that it was delayed. On such occasions Imber would go to the Judge and in his brusque manner demand his due. Often he would insist, especially when he was not in good health, that I accompany him, which I willingly did. It was on such visits that I got to know Judge Sulzberger more intimately, and that I gained much from this contact. One of the first questions that he put to me was what I was planning to do when I grew up. I immediately told him that I hoped to study for the rabbinate, for that was my intention and ambition since early childhood. The judge then took a new interest in me. He would let Imber remain and take me on a tour among his books and show me the works of famous Jewish scholars. It was the first time that I saw ancient Hebrew manuscripts, of which the Judge had quite a collection. To me, in those formative years, every such visit to this famous personality was a course in education itself, for which I am still most grateful.

During my early high school years, father, who was much concerned about the Jewish education of adolescent boys who had already left the *cheder*, or Hebrew school, organized the Hebrew High School, which met in our home for two or three sessions a week. He had a good group of boys to draw from—the membership of the Aids of Zion. Father himself taught us Talmud and the explanation of religious laws and customs. The remarkable liberality of my father—especially of an orthodox rabbi of that era—was shown when he invited a popular conservative rabbi of our city, Menahem Eichler, to be the instructor of Jewish history. A well-known physician and good Hebraist, Dr. Hess, was the third member of the faculty and he taught us Hebrew. There was no tuition fee, and every member of the faculty gave his services freely. It is interesting to note that most of these young lads developed into leaders in Jewish life when they grew to manhood. Three, alas now deceased, Louis Feinberg, C. David Matt and Samuel Rabinowitz, became fine rabbis; others are today leaders in work for Hebrew education, Zionism and the Synagogue.



Mayer Sulzberger

The youthful members of the Aids of Zion—all ranging between the ages of Bar Mitzvah and 15 or 16—were of an exceptionally fine type, and I must say that you rarely find such a group today. They were all imbued with a fiery devotion to Jewish culture and Jewish ideals.

In 1902 a great Jewish scholar, Professor Solomon Mandelkern, died in Vienna. He was a prolific writer, poet, and the author of the still popular Concordance of the Bible. Prof. Mandelkern came to America a year or two before his death, and also visited our city, where the newspapers gave him considerable publicity. We youngsters certainly could not appreciate the value of his scholarship, but we had heard so much about him that when he died our Aids of Zion decided to hold a memorial meeting in tribute to him. We got permission to hold the meeting in one of the large synagogues, *Kesher Israel*, and we had the daring to call on Judge Sulzberger and invite him to be the principal speaker. The Judge must have been impressed by the youthful delegation, for though he did not frequently address public meetings, he readily accepted our invitation. Again I had the

reward that comes with the presidency, for in that position I acted as the presiding officer.

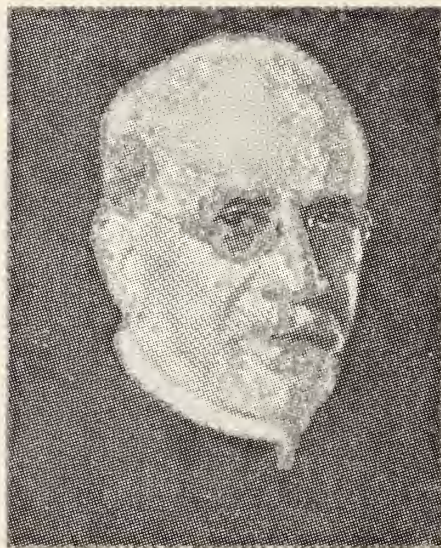
Father was the only speaker in Yiddish; the Judge and I naturally spoke in English. I displayed a weakness on that occasion characteristic of most presiding officers everywhere and at all times, in that I prepared a rather lengthy speech, evidently forgetting that the Judge, and not I, was the principal speaker. The audience, however, many of whom hardly understood English, seemed nevertheless very tolerant and encouraging, evidently pleased at the sight of a young lad speaking on such an important occasion. The society later published a little pamphlet reporting the meeting, and did me the honor of printing my address in full. I possessed a copy of this brochure until about a decade ago, when it was mislaid. I recall reading it at that time and must admit that I was rather pleased with what I wrote, though it showed many marks of youthful authorship. The interesting thing about it was that this address concluded with an appropriate Rabbinic quotation, which I am certain father must have given me.

I must tell about a unique activity of this splendid group of youngsters, in which I played an active part. The Christian missionaries were quite active in their proselytizing efforts in the Jewish section of the city. One of the principal places of activity was on South Street, a distinct Jewish business thoroughfare, similar to Canal or Grand Streets on the old East Side of Manhattan. We youngsters were very much concerned at the large number of Jewish children who were attracted to the Mission House by the candies and toys that were offered to induce the children to come and to join in the singing of Christian hymns and listen to Christian lessons.

We determined to attack the problem, and we did so in a very constructive manner. We organized ourselves into teams, and were assigned posts on streets. When the children were dismissed from school, one of the teams would follow each child to his or her home and talk with either the father or mother. In many cases, the parents were ignorant of what took place in the Mission House, and instantly withdrew the child. In some cases, our task

was more difficult because the parents, who were quite poor, felt that no particular danger faced the children and were satisfied they got some joy from the candy or toys that were distributed. We were not let down so easily, however, and would argue for days until, in some cases, we eventually persuaded the parents to keep the children away from this threat to their religious life. We did succeed in a year or two to have the Mission closed, and our Aids of Zion won the plaudits of the entire community.

I often think of the greatness of our ancient sages, who appreciated the psychological value of just meeting or even seeing a great personality, and who enjoined us to recite a blessing at such an experience. I had many an occasion for offering such a benediction. One of the most interesting personalities whom I had the privilege to meet was the famed scholar and rabbi, Dr. Marcus Jastrow,



Dr. Joseph Krauskopf

the author of the Dictionary of the Talmud. At the time when I first met him, he was the Rabbi Emeritus of the Reform Temple Rodef Sholom in our city. But he was of the conservative wing of the early Reform movement; indeed he was among the early founders of the Jewish Theological Seminary. Every year, before the festival of Succot, he would write to father for an *esrog* and *lulav*. As is still the custom in orthodox circles, the rabbi is usually the one from whom the congregants obtain these Succot plants.

It was my annual assignment to bring the plants to Dr. Jastrow. He lived in what was then the aristocratic section in far distant Germantown. I even remember to this day the exact address, 165 Upsal Street, and it would take more than an hour by trolley to get there. I even recall that on several trips I became car sick and had to get off the trolley and wait a long time before venturing to continue the ride.

On my first visit—and I must have been no more than 12 or 13 years old—I found Dr. Jastrow, as I was admitted to his study, working at his desk, with heavy tomes of the Talmud and other books spread before him. A large skull cap covered his head. At home I always wore a hat—to walk about or to appear bareheaded was unheard of; and so when I entered the rabbi's study I never thought of removing my hat. Dr. Jastrow, who was then quite old, took my hand and gently advised me that it was the custom, here in America, to remove one's hat when entering a home; that only when one prayed or studied a sacred work should the head be covered.

This was my first lesson in the new ways of American religious life. But it did me no harm, for I seem to have been more impressed and fascinated by the picture of an old sage working zealously on the old Hebrew texts. I do remember that on my return home, I reported to father the lesson that I received in the new American Jewish etiquette, but he only smiled, thinking, I assume, that I would experience many a new conflict with old Jewish folkways, and he seemed confident that I would master them. On subsequent annual visits to Dr. Jastrow, we became much more familiar. In a fatherly way he would question me about my Hebrew and secular studies and offer encouraging words to inspire me with the will for further progress, especially in my Hebrew work. Later, at the University of Pennsylvania, where I took my freshman year of college, I was privileged to be the pupil of Professor Morris Jastrow, the son of the old rabbi, who was the head of the Semitic department and also Librarian at the University.

Another remarkable personality whose features and facial expressions I distinctly recall, though I saw him when I was only

eight or nine years old, was the saintly Sabato Morais, the spiritual head of the Portuguese Synagogue in Philadelphia. Twice or thrice a year, especially before an approaching holiday, this old rabbi would pay a courtesy call on father. They would sip tea and discuss current Jewish problems in which both were interested. I was too young to address him, and I suppose he must have thought that I was too young for him to speak to me. I did, however, sit and gaze at him, fascinated by his charm and manner of speaking.

I do not know the reason why, but father thought that I should hasten my course at High School, and he arranged that I study during the summer months following my graduation from the elementary school and prepare myself for the sophomore year instead of entering as a freshman. He secured a fine young man, Albert Mordell, who himself was still a high school student, but of the upper class, to tutor me in all the subjects of the freshman class. It was not an easy summer for me, as the courses of the Central High School, even of the first year, were of a high standard and included Latin, which was a required subject for all the four years. Fortunately, I passed the examinations in September and entered as a second year student. I attribute this achievement not to any special brilliance on my part—though I must admit that I worked extremely hard those summer months—but to the excellent tutoring that I was privileged to receive from this gifted young man who already in those years won distinction as a fine scholar. He later became one of America's leading literary critics, and we at the Brooklyn Jewish Center have had the privilege to read some of his fine articles in our own *Center Review*.

I doubt if I would recommend parents to hasten a child's school education in this fashion. For though the pupil may know the subjects of the year skipped, he does miss a lot of the spirit of these courses, which only a leisured method of studying can give. Later, however, I was thankful to father and to Mordell, because it enabled me to enter the Seminary and to get married a year sooner than I otherwise would. Mordell also tutored father in English in those years, and though father made excellent progress in

his English studies, neither his teacher nor we, the children, ever succeeded in making him deliver a sermon or address in English; he was always fearful lest he make a mistake in pronunciation or that people might find fault with his accent.

When I was in my Junior year in High School, I decided that I ought to earn some money to help in my support, and I succeeded to get a job as a reporter in one of Philadelphia's great newspapers, *The North American*. I was to cover the Jewish news in the city. One of my assignments which I enjoyed very much—and for which I am still grateful—was to report the Sunday sermons of Dr. Joseph Krauskopf, the rabbi of the Reform Temple Keneset Israel. He was a gifted orator who would discuss timely themes with eloquence, and he attracted overflowing congregations every Sunday.

Dr. Krauskopf was as popular among the Christians as well as among the Jews, and a large part of his weekly audience was made up of non-Jews. He would often discuss subjects that would make good newspaper copy, and the editor of my paper was anxious for a regular report. Dr. Krauskopf had a flowery language and a most effective delivery. The Temple had a wide pulpit, almost like a stage, and Dr. Krauskopf would walk from one end to the other, pouring forth his thoughts. The strange thing about his speaking is that he memorized every Sunday lecture. At the Saturday morning service, when he delivered a brief sermon, he spoke extemporaneously; but the Sunday sermon was memorized.

In this temple they had the fine custom of publishing the Sunday address in pamphlet form and distributing it to the congregation the following week. The sexton—a Mr. Klonower—who was responsible for this publication, gave me the proof-sheets of the sermon that I was to hear, and often I would follow the text verbatim as the rabbi spoke, and would marvel at the remarkable gift that was his to memorize the sermon and yet be able to deliver it in so eloquent and effective a fashion that no one suspected that the flow of his speech was not spontaneous. I was a great admirer of his oratory, and would observe most attentively every nuance of his voice, his

every gesture, every expression on his face.

One of the important events at the Central High School, which I attended, was the annual oratorical contest of both the junior and the senior years. Everyone in the class was eligible to enter the contest. An original address of about eight or ten minutes length was first delivered at a preliminary contest and the winners competed at a final public function in the school auditorium before a jury of outstanding citizens.

In my senior year I was fortunate to be selected among the small group that was to compete at the public meeting. The subject of my oration was "The Wandering Jew," in which I tried to picture the tragedy of Jewish homelessness in the last 19 centuries and discussed the meaning of the new hope which the Jew found in the current Zionist ideal.

This was the first time that a Jewish theme was discussed at these oratorical contests, and many of my fellow-Jewish students thought that I was rash and impolitic in choosing such a subject. Others, far better speakers than I, received the awards, but I was thankful for this rich experience in speaking before so large and so important an audience. It also gave me self-confidence, an essential prerequisite for one who aspires to speak in public. Three years later, when I was a junior at Columbia College—to which I transferred from Pennsylvania—I was chosen to participate in its annual oratorical contest and awarded the Curtis silver medal for my address on "The Ideals of Democracy." My competitor in this contest, who won the gold medal, was Wellington Koo, the present Ambassador of Nationalist China to the United States.

I am not giving these recollections in a chronological order, and so must go back to my earlier years at high school. It was sometime in my sophomore year that my beloved parents became concerned about my health. I was very thin and losing weight. There was in Philadelphia in those days a distinguished physician, who enjoyed a national reputation, Dr. Solomon Solis-Cohen, and I was brought to him. He was one of the first Jews to serve as full professor at the famed Jefferson Medical College, a unique

personality and deserving of a full biography which I hope someone will write. He was not only a great physician but a great Jew, a worthy representative of a distinguished Sephardic family. Dr. Solis-Cohen was an observant Jew, a patron of Jewish scholarship and a gifted poet. He translated a number of the beautiful poems of Jehudah Halevi, Ibn Gabirol and others of the Golden Era in Spain, and a volume of such poems—translations and original work—was later published. Dr. Solis-Cohen was a picturesque figure, and his impressive head reminded one of the portraits of a Rembrandt. He was a good speaker and I recall one of his addresses, which he delivered at an important function in father's principal synagogue, the Bnai Abraham, or "Russische Shul," as it was known. He would have made a splendid rabbi, for he combined Jewish learning, true spirituality and great love for God and his people. Together with Cyrus Adler and Judge Sulzberger, he was among that small group responsible for bringing Professor Solomon Schechter to America to head the reorganized Jewish Theological Seminary.

When I came to Dr. Solis-Cohen for examination he took a liking to me, especially when he learned that I aspired to be a rabbi. That won his heart at once. He examined me, prescribed certain medicine and suggested that I drink a raw egg daily. But more than that, in an authoritative voice, he insisted that I see him every Sunday morning. For almost two years, I obediently appeared in his office every week. Though it was always filled with patients, he gave me much time. Following the routine examination, he would start a conversation in which he always extolled the calling of the rabbinate and urged me to properly prepare for it. He wanted to know what I was studying and would direct my attention to books that he wanted me to read. Even after I entered the Seminary I would go to see him whenever I would come to Philadelphia. He would always insist on giving me a physical examination and further health directions; and then he would spend equal time discussing my cultural and intellectual development. I cannot emphasize sufficiently how much indebted I am to this remarkable man, not only for what he did to improve my

physical health, but for the inspiration he gave me for the rabbinic calling.

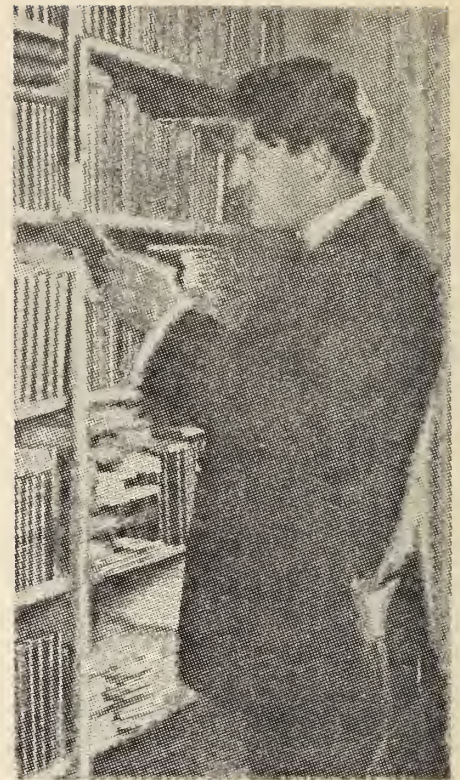
I think now of others who have become familiar figures to the great mass of American Jews, but whom I was privileged to meet in their young years, when they were just beginning their great careers. Philadelphia was one of the first cities in the country to develop a substantial Zionist following. The Ohavei Zion, the first Zionist society in the city, enlisted the intellectuals of the community and they were enthusiastic in furthering the cause. Mass meetings were frequently called at which the leaders of the movement, most of whom resided in New York, were the featured speakers.

One of the most popular of these guest speakers was Dr. Stephen S. Wise. He was then a young man, in his late twenties or early thirties, tall, imposing in appearance, dramatic in his oratory, and with a voice that was the envy of every speaker. Wise was popular among the Zionists not only because of his devotion to the cause, but because he was one of the very few Reform rabbis who espoused Zionism. The Reform movement was then bitter in its denunciation of Zionism, so that Wise's adherence was all the more appreciated.

I recall quite vividly one of Wise's first appearances in our city. The meeting was held at the Musical Fund hall, which then had the status of Carnegie Hall in New York. He was greeted vociferously by an overflowing audience. I recall he wore a Prince Albert coat and reminded one of the handsome popular matinee idols of the stage.

I was very young at the time, about 12. Not finding a seat, and not being tall enough to obstruct the view of those sitting, I stood right in front of the stage and was obliged to lift my head to get a full view of the speaker. All went well, until an usher tip-toed towards me, took me by the hand and wanted to lead me away, evidently thinking that my standing there would be resented by the speaker. Dr. Wise noticed what was happening, and in his sonorous voice called to the usher: "Let the lad stand!" And then he added: "He seems more eager to hear me than some in the audience!" This remark caused laughter, and saved me from a most embarrassing situation.

I took every opportunity to hear Dr.



*Stephen Wise as a young Rabbi
in his study*

Wise, and in later years when I was a student at the Seminary and he had founded the Free Synagogue, I was one of his attentive listeners at the Sunday morning lectures. I cherish to this day his warm friendship and the encouraging help he gave me in all the years of my rabbinate.

Another noted figure that I love to recall is Dr. Judah Leib Magnes. American Jewry is well familiar with the checkered career of this great idealist and the selfless services that he rendered to and for our people. He also was of that small band of Reform rabbis, who, in the founding years of Zionism, became one of its staunchest adherents. He, too, was a handsome figure, though not of the dramatic type as was Dr. Wise; his was the handsomeness of the sculptured Greek gods that one admired in the museums. There was a sympathetic expression on his face that just won you to him. I was so fascinated by the youthful Dr. Magnes, that when I was a student at the Seminary and would see him walk in the neighborhood, I would follow him for blocks, just staring at him.

Dr. Magnes was an orator gifted of God. It was not the dramatic oratory of Stephen Wise, but rather a soft, warm,

appealing manner of speech that succeeded in penetrating the very depths of the listener's soul. Then, and especially in his later years, whether you were in agreement with his views or not, as you looked upon him you felt that you were seeing a true son of the ancient prophets of our people. I had the privilege to hear him speak at the few appearances he made in Philadelphia in my boyhood years, and also at those early Zionist Conventions—which were then not just perfunctory meetings, but rich spiritual, soul-nourishing and heart-warming gatherings. I was blessed in enjoying his friendship throughout his life, and recall in gratitude his willingness to help me in many ways, especially in the early years of my ministry.

Father was one of the original founders of the Yeshivah Rabbi Isaac Elchanan in New York in 1896, and this institution was throughout his entire life very close to his heart. Even in those early years, he would travel to New York almost every month to observe its progress and the work of its students. Until a few years before his death he served regularly as one of the examiners of the young men who were to be ordained.

On his return from one of these visits he told the family that he had found among the young men a brilliant student whom he would like to bring to our home so that he could serve as a sort of secretary and assistant to father, and whom he would like to guide in the furtherance of his studies and career. It was not long before father did bring this young man to our home; his name was Bernard Revel, who later became the head of the Yeshivah, and who was most responsible in developing this rabbinical school into the Yeshivah University. He was quite young when he came to us and we, the children, soon regarded him as one of the family. He was a studious fellow, and a living challenge to us boys who enjoyed other interests besides our studies. Father encouraged Revel to perfect himself also in his secular and modern Jewish scholarly studies, and was instrumental in having him enter Dropsie College, from which he was the first graduate and the first to receive the Doctor of Philosophy degree. Father, too, was the one most responsible in having him elected to the presidency of the Yeshiva. A strong

friendship developed between us. He was particularly fond of Mrs. Levinthal, whom he got to know in our courting days, and he was one of the group of rabbis who officiated at our marriage ceremony. Even though I went to the Seminary and he was of the Yeshiva ideology, there was no conflict to mar the intimate friendship between us, and he was happy in whatever success I achieved in my rabbinic career.

There are many other recollections of my childhood and early youth that crowd my mind, but I have recorded only those which have directly or indirectly, influenced my ministry. I have left for the close the memories of what were undoubtedly the greatest influence and inspiration for my sacred calling—my beloved parents, of blessed memory. I saw exemplified in their lives the highest ideals, not only of Jewish living, but of that calling which demanded a selfless dedication to all that is noblest in life.

I have mentioned a number of people from whom I have learned much of the art of preaching, both from the point of view of content and of delivery. But I learned most from my sainted father. He was an extraordinary preacher, master in interpreting the classic teachings of the ancient sages to apply to almost every problem that faces the Jew today. And while he was not a dramatic orator, he had a persuasive way of speaking, and could hold the attention of an audience for hours by the richness of his content and the logic of his presentation. It was from him, primarily, that I acquired a great love for the richness of our ancient Aggadic literature, and whatever talent I possess to draw from these classic utterances of the sages the inspiration and the lessons that I wished to bring to my people.

From the beginning of my ministry down to almost father's dying day, whenever I would visit him, almost the first question that he would ask me after greeting each other, would be, "*Host du gezogt epes gut die teg?*" This is a query difficult to translate because it implies much more than the literal meaning of the words: "Have you spoken something good lately?" He meant, of course, did I give a new, a novel, a worthwhile interpretation of a Biblical or Rabbinic teaching? And when I did repeat to him

a sermonic thought based on a new insight into a classic text—which I was sometimes fortunate to achieve—his eyes would suddenly sparkle and his exclamation—"dos is gut," "that is good," was the greatest reward that I could hope for, and always a stimulant for further mastery of the preacher's art.

The world that I attempted to portray and nearly all of the great personalities who helped to mould Jewish life in that world, are now gone. But I have indeed been fortunate to be part of that world. When I think of those spiritual giants who then lived and whom I was privileged to know, I can repeat the words of the liturgist: "Happy is the eye that has seen all this!" The sages of the Talmud have a beautiful saying which applies to older people reviewing their early life: *ashre yaldusenu shelo beesbob es ziknusenu*, "Happy is our youth which has not put to shame our old age" (*Sukkah* 53a). Having already entered the years of *ziknah*, of aging, I can repeat these words of the rabbis, and add: "Happy indeed is a youth such as mine that has so enriched and blessed my advancing years of life!"

Einstein Medical College Dedicated

ON SUNDAY, Oct. 23, the Albert Einstein College of Medicine of Yeshiva University was dedicated as America's first medical college under Jewish auspices. During his lifetime, Professor Einstein was deeply interested in the College. A fine example of interfaith in action, of democracy at work, the students and faculty of the College have been selected solely on the basis of scholarship, character and ability, without regard to race, color or creed. The faculty consists of many internationally known figures in the field of medicine.

The College will have magnificent facilities available for teaching, medical care and research. It will be the core of a \$100,000,000 medical center, which includes a \$40,000,000 Municipal Hospital Center constructed by the City of New York and a \$45,000,000 Psychiatric Hospital Center to be constructed by the State of New York. The combined facilities will cover 200 acres and have a total bed capacity of 5,400—one of the largest and most comprehensive centers of medical teaching, care and research in the country.

BIBLICAL BOOKPLATES

IN ALL ages and in many lands the Bible has profoundly influenced the work of creative artists for the Book of Books has been to them a rich source of inspiration. The great masters have expressed their love for the Bible by depicting its stories through sculpture, painting and the graphic arts. Rembrandt rightfully considered the Bible as the greatest book in the world, and this is very evident from his treatment of so many Biblical themes. It is, therefore, not surprising that many bookplates too have Biblical themes, and in this article is described a number of such bookplates, or *ex-libris*, owned by Jewish book collectors.

The mysticism surrounding the creation of the world has always been an intriguing subject in art. Endre Vadasz, a Hungarian Jewish artist who, with his wife, committed suicide when the Nazis entered Budapest, was well-known for the skilfulness of his engravings and etchings. In 1937, he etched for Marco Bornholz, one of the world's greatest *ex-libris* collectors, a beautiful scene of the Garden of Eden when man was alone on the earth. In this print the artist presented Adam surrounded by "every tree that is pleasant to the sight and good for food . . ." and every "living creature after its kind, cattle, and creeping thing, and beast of the earth. . . ."

Another scene in the Garden of Eden which reveals the subtle serpent tempting Eve to eat of the tree of the knowledge of good and evil is found on the bookplate of Dr. Abraham F. Lash, Chicago, designed in 1935 by a Yiddish author who was also a dentist, Dr. Solomon S. Levadi. In this *ex-libris* we see the river that "went out of Eden to water the garden. . . ." The artist's style of using effectively large masses in composition, creating effects between light and dark areas, has a remarkable resemblance to that of Lilien, the first to create *ex-libris* with distinctive Jewish motifs. Levadi has symbolically placed the serpent on an open Book of Knowledge. Lilien, too, executed for Anselm Hartog a book-plate



depicting Eve being tempted by the serpent. In the latter, there is a touch of humor as the snake offers Eve, not the forbidden fruit, but a forbidden book from a bookcase. Lilien (1874-1925) had a deep interest in Biblical subjects for, as a youth in Galicia, he had studied the Bible and its commentaries.

Another contemporary Jewish artist and poet, Uriel Birnbaum, now residing in Holland,—the son of Nathan Birnbaum, an early ardent Zionist who in his later years turned from secular Judaism to Orthodoxy—is known for his interest in Biblical themes through his book of colored ink illustrations of Moses. He designed a number of bookplates, including one for Abraham Toncman. The illustration depicts Abraham, seated under a large tree ("the terebinths of Mamre"), looking up a long, winding road at the end of which are angels ("and he lifted up his eyes and looked, and, lo, three men stood over against him. . . .") An oval insert shows a rabbi teaching his pupils. The Hebrew quotation forming the border of the bookplate is from *Nebe-miah* 9:7: "Thou art the Lord the God, who didst choose Abram, and broughtest

By PHILIP GOODMAN

him forth out of Ur of the Chaldees, and gavest him the name of Abraham." The reference to the *ex-libris* owner is obvious.

An illustration of Jacob wrestling with the angel, copied from the famous work of Gustave Doré, is found on the bookplate of Ariele Leon and Miriam Kubovy. Kubovy, a founder of the World Jewish Congress, is presently Envoy Extraordinary and Minister Plenipotentiary of Israel in South American countries. The same theme is treated in a woodcut *ex-libris* which belonged to Benno Jacob, a rabbi and doctor of philosophy born in 1862 in Breslau, Germany. It was natural that he choose a Biblical motif since he was renowned as a Bible *exegete* and a prolific writer of books and articles in many of which he severely attacked the school of criticism identified with Wellhausen. At the bottom of his bookplate there appear the words of the angel over whom Jacob prevailed: "Thy name shall be called no more Jacob, but Israel." The illustration bears a marked resemblance to that of Rembrandt's painting.

From among the multitude of Biblical subjects, the story of Moses may be considered the major source of inspiration to artists. The great artists of history have depicted variously the episodes of his life. When Moses was grown up, "he went out unto his brethren, and looked on their burdens," the Bible relates. The Medresh adds that he sought means to comfort his suffering brethren. Such a scene was etched by Pauer-Arlan for the bookplate of Dr. Hillel Kohn. In this presentation, Moses is shown in an Egyptian field, against a background of toiling slaves, blessing a Jewish plowman. In his hand he holds an aesculapian staff with a serpent, shaped like a shepherd's crook, which undoubtedly has a double significance. As the bookplate owner was a doctor, the staff represents his profession for, in mythology, Aesculapius is the god of medicine whose characteristic emblem is the serpent. It also symbolizes the rod of Moses which became a serpent. The swastika in the lower right corner is evidence that the *ex-libris* is from pre-Hitler days when the symbol had a different meaning.

When Moses was the shepherd of his father-in-law, Jethro, according to legend, a kid escaped from the flock and ran to a watering course to drink. Moses saw this and said: "Poor kid, I did not know that you were thirsty. You must also be weary." So saying, Moses lifted the kid into his arms and carried it back to the herd. Then God said: "You have compassion for a flock belonging to a man of flesh and blood! You shall therefore be the shepherd of My flock, Israel." This beautiful legend is embodied in a bookplate by Lilien for Elisabeth Perutz. Within a Mogen David appears the simple, childlike Moses carrying a lamb through a field of lilies, ornaments frequently used by Lilien.

To Moses, the shepherd, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." The red flame of fire emanating from a bush is sharply delineated by Hugo Steiner-Prag, a talented pupil of Emil Orlik, in a bookplate for Hans Friedlaender of Prague. During the recent war, Friedlaender and his wife escaped to France, but ironically, they were caught by the Nazis and extinguished.

Hermann Struck (1876-1944), one of the greatest etchers of his time, was a traditional Jew who settled in Israel in 1926. He visualized effectively the "thunders and lightnings and a thick cloud upon the mount" that appeared when the children of Israel stood at the foot of Mt. Sinai to receive the Law, in an *ex-libris* for Samuel Charles Lampport (1880-1941), a New York merchant and philanthropist who played an active role in numerous Jewish organizations.

The most famous representation of Moses, that of the greatest Florentine artist of the Renaissance, Michelangelo, set at the tomb of Pope Julius II in the Church of St. Peter in the Vincoli at Rome, has been reproduced on numerous bookplates of Jewish owners. It depicts the prophet, who found the Israelites worshipping the golden calf upon his return from Mt. Sinai, grasping the tablets of the law, in a mood of majestic indignation. Moses holding the tablets of the Ten Commandments is a subject that has intrigued many artists. Particularly

charming is the woodcut bookplate carved by Sylvia Penther of Vienna for Marco Bornholz.

Another striking woodcut bookplate for Birnholz, executed by the Gertraud Reinberger, Vienna, in 1937, illustrates the Ark of the Covenant, surmounted with the cherubim.

The High Priest lighting the Menorah of the Temple in Jerusalem is found on one of the best bookplates of Lilien, which he himself considered the deepest in Hebraic conception. He executed it in Germany in 1922 for Leo M. Brown, an attorney and Jewish communal leader of Mobile, Alabama. This detailed etching represents faithful reproductions of the vestments of office worn by the High Priest. To assure accuracy in the design, Lilien had made a cloth model of the High Priest's costume from the description in the Bible (see *Exodus* 28) and a wooden model of the Menorah as portrayed on the Arch of Titus in Rome. It is believed that the menorah depicted on the triumphal arch is very likely a representation of the one used by Solomon and not the Mosaic seven-branched candlestick. The only deviations Lilien made were the ornamental pattern on the bottom of the priest's apron and the lighter held in his hand. The conventional rays of light emanating from the Menorah symbolize wisdom, also expressed in the Hebrew motto: "Happy is the man that findeth wisdom."

The account of the spies sent by Moses to the land of Canaan, who "came unto the vally of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between the two . . ." is recalled in the bookplate for the Judaica collection of Abraham Horodisch, a bibliographer and printing expert of Holland. This two-colored pen and ink drawing by his wife, Alice Horodisch-Garman, a distinguished graphic artist, is a miniature masterpiece of style, rhythm and phantasy. The illustration shows, according to the artist, the spies carrying, instead of a giant cluster of grapes, a book heavy with wisdom. "They carry it not on a dead but a living branch; for they bring no dead science, but living knowledge which will grow and develop."

From bookplates which visualize episodes in the Five Books of Moses, we turn to a few which depict celebrated characters of other Biblical books. Bearing an amoral character typical of mid-nineteenth century *ex-libris*, the bookplate of David Koning (1820-1876), a Jewish composer of music and a bibliophile of Amsterdam, fittingly illustrates the owner's name and interests by the representation of King David playing on a harp.

The prophet Isaiah is found on the bookplate of Elisha Michael Friedman (1889-1951), an economist and active Zionist who served as the secretary of the first American Committee for the Hebrew University in Jerusalem. Etched by Hermann Struck, the background of the *ex-libris* appears to be the city of Jerusalem, to which the artist was always drawn. In the foreground is a reproduction of Michelangelo's Prophet Isaiah from the Sixtine Chapel in the Vatican in Rome. On the base of the pedestal is the quotation from Isaiah: "The earth shall be full of the knowledge of the Lord."

Another reproduction of a Michelangelo fresco in the Sixtine Chapel is that of the prophet Zechariah on the bookplate made in 1894 for Dr. Adolf Magnus-Levy (1865-1955). An eminent medical scientist of Berlin, he had an international reputation as a pioneer in the field of metabolism and diabetes. He died on February 6, 1955, in the Home for Aged and Infirm Hebrews of New York.

Symbolic of the eternal quest of man for peace is the *ex-libris* of Dr. Solomon Grayzel, editor of the Jewish Publication Society of America and author of "A History of the Jews." This bookplate depicts the prophecy of Isaiah of which the first words are given in Hebrew:

And it shall come to pass in the end of days,
That the mountains of the Lord's house shall be established as the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it . . .
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

REMEMBRANCES OF ARNOLD JAY KLEIN

Arnold Jay Klein, a son of Center members Mr. and Mrs. Joseph L. Klein, was an invalid, stricken with an incurable illness from which he passed away at the age of twenty. Confined to his room, and handicapped in his physical growth, his mind was clear and imaginative, and he found an outlet for his misfortune in an outpouring of essays and poems and letters, sometimes bitter, sometimes soaringly optimistic, as when he could liberate himself spiritually from his bonds. The literary mementoes he left behind are very moving, and the REVIEW publishes a collection of them which will indicate the scope and the flight of his thoughts.



Arnold Jay Klein

MY LIFE

THE pencil in my hand is the untiring tool with which I will express my thoughts to you. Heaven grant that I may be truthful to you and the staff within my fingers.

Let me not strive to make these words last long after my bones have crumbled.

Yet by saying these things I am willing my life to the breath of the winds. Death stands at my left hand and drives me on. Life is at my right, guiding my pencil and showing me the beauty and the heartache which are now and will forever be my burden. I live for the present and the future, although to the latter I am blind. I live so that future flowers may take their seed in me. I live so I may learn to die with calmness.

Life is a living cauldron of fire and water for me . . . I am lame . . . I walk with a faltering step.

I have lived as I am living for eight long years. Do you know what I mean when I say eight long years? Eight years of sadness and false illusions. Eight years of sitting, watching and waiting. Do I sound bitter? I am bitter at all of life inwardly!

Who shall I blame for this atrocious deed? Tell me his name and I shall wring the life from him. Was it God? But can I blame Him for what happened to me?

A question unanswered, pile it with a dozen unanswered questions. I have been sick a long time, and I have been taught humility by Fate's crushing hand. I know

better than to cry to the world . . . I know better.

All was so dark for me before. Then I had hope that *this* would pass like a black dream—I would grow up with not a mark of my former childhood—I would grow strong and healthy and run and leap like the other boys. I would buy a farm outside the city and find my peace.

I went to a man of peace—a psychiatrist. Yes, he gave me peace! He kept hammering at my dreams till he shattered them, and I desperately rushed to catch the flying pieces. I lost them all, or maybe not all. I must try and reconstruct the old dream or find a new one to replace it.

To a camp for physically handicapped—at last—peace, solitude, independence, I thought. It was all I ever wanted—a chance to think and meditate on my losses and possessions. This great new thing would do it.

The camp was beautifully situated; it nestled in great masses of brush between the feet of the Catskills. The camp did not offer independence, it did not offer peace. Back home, and I was more disillusioned than ever. This was a hard world . . . no place or time for dreams.

My sister had a baby, a ray of light on my black screen of despair. Happiness had stepped in as a gay dancing sprite. Days melt into weeks and my sister will go. She will pull out the roots I have implanted in her baby. What then? Will the darkness close?

MY WORLD

MY ROOM is a place I spend about two-thirds of my life. I think the proper time to start describing my room is at the beginning of the day.

Light shafts through the window and startles me into the world of the living. My mind and body have been wrested from the cares of a past day by sleep, and now I look with wonder at a new world God has prepared. Bright sunlight gives even the sombre objects the look of golden promise. The light streaks across my wall, passing a tall bookcase and a picture on the wall, leaving these objects clouded in gloom. It pounces upon the folds of my typewriter cover, then loses hold and slips over the rolling creases. On it goes, to my lacquered dresser—the design of the side brings me out to the swirling rivers of the northland, for logs seem to jolt on the surface, playing with the drawers and the hinges. The door leading to my new day is next to the dresser. The recesses behind the door hide a closet, a handmade bookcase, and my desk. Necessity leads me to believe I do not have enough room in all, but my heart knows I cherish every inch of it.

Yawning, stretching and scratching, I pull myself to an erect position on the side of my bed, and prepare to meet a new day.

REFLECTIONS

THE BIRD

IN THE sky a speck darts from cloud to cloud. The image spreads its wings, and then I see that it is a seagull. So powerful is its flight as it wings across my view of the sun it seems to steal its glory. As if some skilled painter wields his brush, this bird sweeps his wings against the onslaught of the rushing wind. With the might of earnest quest, this bird propels its wings.

The blue and fiery red of a dying sun follows the bird on his evening flight. The hawk-like eyes probe the water below. Tossed by the wind above, and erupted by the monsters below, the sea is rampant. The air is biting. The gull nears the water, and a high-flung spray makes it wince.

Plummeting downward as an arrow shot from a bow, the bird dives into the bubbling foam and rises with a wriggling fish in its beak.

PERSPECTIVE

I AM looking at a round green bowl graced by yellow heather, which means to me, a shiny dainty bride. Like guarding cranes, curled gladiolas look down at it. Like patient, subdued, older wives, they smile with a strong love that has weathered many storms, but have learned to take whatever comes along. The bright red carnation and the yellow daffodils amidst the flowers symbolize the despairing and hope-filled hours, the courageous and cowardly hours, the bright moments and dark moments of life.

Life would be awfully dull but for these varied shades and images.

DAWN

WHEN I first went outside, it was quite dark, the clouds swept their way to the east, and overhead, three-quarters of the moon was shining brightly. I suppose if I stretched my imagination, I could see tufts formed by the clouds. It was as if the curtain of the night was rising by some irresistible force, and the moon was running to meet her father, the sun.

As I walked around the block, I saw the cars pointed like silent dogs with

their nostrils quivering. Everything seemed to be waiting for the sun.

There was expectation. As I glanced around I saw the bushes. There were two shades of green, blue-green at the bottom and around the sides, and on the top, there was a yellow-green, bright yellow-green. The whole morning was a morning of sharp contrasts. I waited for the sun to rise. Watching the sky at that time was indeed an exciting experience. It was the creation lived all over again! The light was on one side, and the dark grey mist was on the other.

Slowly, ever so slowly, the grey changed to greyish-blue and the blue changed to a red violet, into red, and finally before the sun rose, orange appeared in the heavens. Then I felt awed by a feeling that a great being was about to appear before me. You could feel it inside. Then suddenly, the colors were neutralized, all to a complete white. There was beauty in that too, for the clouds formed sweeping motions. Gaily my eyes danced to each of these players.

THOUGHTS

WHY is man dissatisfied when all about him the green leaf flutters? Why is he obsessed by the cares of the day when he can return, once more, to his mother's side? Man is so small, why shouldn't he know the heavens do not wish to hear his complaining.

Oh, man, throw away your plough, and walk into the sunshine. Kiss each dewdrop on the buttercup, and after the trees have been shrouded by darkness and man lays his weary head on the pillow, he will feel new freedom. His labor will call again, but this time he will know.

FRIENDS

THERE must come a time in everyone's life when he will be pressed by forces beyond his control. Then and only then true friendships flourish.

Such an advent occurred in my lifetime; at a time when darkness surrounded me. It was then that lights entered my simple existence which were to lift my very being to the level of utmost thought. I owe the strong foundation of my hope and ideals to these beacons.

POEMS

WHO AM I?

I AM deep in the swirling water of misery—
It will not let me depart.
It pulls me down deeper, picking at my brain
Picking at my heart.
O, did ever woe torment such as I?
Hear me, the fates, or I fear my soul shall die.
Misery and woe, misery and woe, befogging my brain
Till I think, I shall not think sweet thoughts again.
My very being, sucked into that vortex is lost—
O, my God, such a creation diffused, such a cost!
But there will be days when the eyelids will not fall;
Then dizziness shall vanish, and my mind shall think for all.

THE LUST OF LIFE

LIFE is entrancing
Life is gay.
This I will sing
Till the end of day.
Hardships may come
To blight my life;
But still I smile
Through all the strife.
Let these be the words
You remembered me by—
"I am a man,
And will not cry."

A LETTER

For Mom on Mothers' Day

IN this letter, I will pluck one of the pearls from my heart and lay it before the feet of my fortress amidst the pummelings of adversity, my saviour and shield, my darling Mom. May the rays of that gem shine through all the days that will come. May she take these words—the only ability I have—and hold them tenderly for they are my heart, I love her for all eternity.

God will bless her for all attributes: goodness, truthfulness, sincerity and labor. She is heaven, earth, sky and love in God's perfection. I grant her every wish by my smile and tear. She grants my wish in understanding.



NEWS OF THE CENTER

Late Services to Begin This Friday Night

The new season of our Late Friday Night Lecture Services will begin this Friday, October 28th at 8:30 o'clock sharp. Rabbi Benjamin Kreitman will deliver the opening sermon and will speak on the subject "Moral Man in Immoral Society." Cantor Sauler will lead in the congregational singing.

We hope that many of our members will make it a habit to be with us at this and all Friday night services so that they may derive the full inspiration of the Sabbath.

Adult Institute of Jewish Studies Now Open

A large number of men and women registered on October 19th for this season's work in our Institute of Jewish Studies for Adults. All classes have already begun but registration is still open for new students. We earnestly urge every member to read thoughtfully the column of Dr. Levinthal in this issue of the *Review* which we are certain will inspire many to enroll as students in this Institute.

Center Choral Group to Give Concert At Late Services November 4th

Next Friday evening, November 4th our services will be of special significance in that our Choral Group of 60 male and female voices, under the leadership of Mr. Sholom Secunda, with our Cantor Sauler as chief soloist will render a beautiful musical program. Many of the selections will be new ones and we are sure that the congregation will find delight in them. The sermon will be preached by Rabbi Levinthal who will discuss "The Question of Women's Participation in Jewish Religious Life," with special reference to the first Bat Mitzvah ceremony which will take place on that Friday evening.

Israel Bond Dinner Honoring Rabbi Israel H. Levinthal

A dinner, sponsored by Bonds for State of Israel, is being tendered to our rabbi, Dr. Israel H. Levinthal at the Center this Monday evening, October 31st at 6:30 o'clock. Dr. Levinthal is being honored for his many devoted years in the rabbinate and for his support of the State of Israel Bond issue as well as other Jewish communal endeavors. Mr. Maurice Bernhardt, our First Vice-President, is chairman of the Center Committee for Israel Bonds.

Center Federation Dinner

The Brooklyn Jewish Center Committee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden again heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Mr. David Spiegel in recognition of his fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, November 10th at 6:30 o'clock.

Call Center HY 3-8800 for reservations at \$6.50 per person.

Boy Scout Ner Tamid Award To Be Presented at First Late Services

The first Ner Tamid award given to the boy scout for special achievement in Jewish studies and in Jewish knowledge will be presented during the services this Friday evening, October 28th to Scout Robert Halperin, son of Mr. and Mrs. Irving Halperin and grandson of Mr. and Mrs. Louis Halperin.

First Bat Mitzvah Ceremony Nov. 4th

The first Bat Mitzvah ceremony for girls, being installed at the Center this year, will be that of Miriam Zusman, daughter of Mr. and Mrs. Morris Zusman, which will take place at the Late Friday evening services on November 4, 1955.

We hope that through this newly instituted ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish any further information about the requirements and the preparations should apply to Mrs. Elias N. Rabinowitz, Registrar of the Hebrew School.

Sabbath Services

Friday evening services at 5:45 p.m.

Kindling of Candles 5:35 p.m.

Sabbath Services start at 8:30 a.m.

Sidra or portion of the Torah—"Lek Leka." Genesis 12.1-17.27. Haphtorah Reading: Prophets, Isaiah 40.27-41.16.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 4:15 p.m.

The lecture in Yiddish by Rabbi Ger-son Abelson, will be held at 5:15 p.m.

Minha services at 5:45 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 4:45 p.m. E.S.T.

Special Late Maariv (Mon. through Thurs.) 7:30 p.m.

Acknowledgment of Gifts

The Officers and Trustees of the Center express their thanks to Mr. and Mrs.

Harry Greene of Deal, New Jersey, children of one of the founders of our institution, the sainted Mr. and Mrs. Henry Seinfel for having contributed to the Center the entire proceeds from the sale of their pews in the Synagogue.

We acknowledge also with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Samuel Hertzberg in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Leon Hoffman in honor of their son's Bar Mitzvah.

Dr. Harry B. Jerrold in memory of mother.

Mr. and Mrs. Harry Katlowitz in honor of son's marriage.

Dr. and Mrs. David Marcus in honor of their son's Bar Mitzvah.

Mr. and Mrs. Ralph Moscovitz in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Charles Marks in honor of the Bar Mitzvah and college graduation of their sons.

Youth Activities

BECAUSE of the intervening holidays the Saturday night clubs were unable to begin their meetings until October 15. But there was considerable activity and excitement long before this date.

Our teen-age groups are automatically eligible for affiliation with United Synagogue Youth, the national teen-age organization of Conservative Judaism. A special U. S. Y. rally took place on October 11 where addresses by teen-agers and a social program followed.

It is no wonder that with all the advance planning and preparation the clubs should show appreciable progress in organization. They have become familiar with our routine, have formed many new friendships and look forward to the pleasures derived at the Center clubs, with their spirit of real Jewish living.

Club Herzl, the senior group that meets on Wednesdays, has embarked on an ambitious leadership training program. Members are assigned as junior leaders on Saturday nights and have the opportunity of observing, learning from experienced leaders and helping them as required. They also find time to use our gym and pool, and to socialize with their clubmates in a relaxed atmosphere.

YOUNG FOLKS LEAGUE

OCTOBER marked the end of our "Summer Roof" gatherings and the beginning of the formal winter meetings. The summer lethargy is over and the Young Folks League is swinging into high gear. As in the past, the Young Folks League will continue to sponsor an "Oneg Shabbat" every Friday night at the Center. I strongly urge that our members attend these late Friday Night Services and take part in the singing, dancing and discussions which follow them.

In response to the requests of many of our Young Folk Leaguers, plans are being made for the continuation of our Arts and Crafts group. In the past, sessions were conducted every second Tuesday evening, when members received instructions in working with clay, leather and other materials. Since its inception the Arts and Crafts Group has been a favorite activity.

I would like to announce that a "Brunch" will be held at the Center on Sunday, November 13, in honor of Harold Kalb, an Honorary President of the YFL. This is small tribute indeed for a man who during past years has served as a driving force and a guiding light in our organization. I hope that all members of the Young Folks League will make every effort to be present. Your attendance will be but a small way of saying "thank you."

Following the brunch, we shall initiate our "bowling" get-togethers for the new season at the Kings Recreation Center, 366 Clarkson Avenue. This will be a full-day schedule, so remember the date and be with us on Sunday, November 13th for "brunch" and "bowling."

Calendar of Events

Friday, Oct. 28—First *Oneg Shabbat*, following the Late Friday Night Services. To be held every week thereafter.

Sun., Oct. 30—All-Day Picnic with Flatbush Jewish Center. Men furnish transportation; girls furnish lunch. Cars depart from F. J. C. at 10:00 sharp.

Wed., Nov. 2—Regular meeting. Debate conducted by college teams.

Wed., Nov. 9—Meeting, "Champagne" Night.

Sun., Nov. 13—Morning: "Brunch" in honor of Harold Kalb; Afternoon: Bowling Group.

Wed., Nov. 16—Meeting: First Lecture of Series "Ethics of Judaism," in conjunction with the Forum Committee of the Center, Young Married Group and the Institute of Jewish Studies for Adults. Dr. Harry M. Orlinsky will speak on, "Ethics of the Bible."

Wed., Nov. 23—Meeting. Israeli speaker.

IRA M. GROSS, *President*.

IN OUR HEBREW SCHOOL

THE Hebrew School began its regular sessions on Sunday, September 11. Four hundred students enrolled in our three-day-a-week department for the coming year.

Rabbi Mordecai H. Lewittes is on a 6 months leave of absence to take a well-earned rest. In his absence, Mr. Aaron Krumbein, a veteran teacher in our school, will serve as acting principal. New members of the faculty include Mrs. Rachel Bethlahmy and Mr. Emil Weinstein. Mrs. Bethlahmy comes to us with many years of experience and with an excellent reputation. Mr. Weinstein is the new singing and instrumental teacher. Under his direction we are inaugurating a special class in "Hallilit," the Israeli wood-wind flute.

The pre-consecration department opened on Monday, September 19. The primary grades and the high school departments of the Hebrew School held their first session on Sunday, September 25. The combined registration of all our departments totals over 600.

New students of the Hebrew School were officially inducted on Saturday, October 8. They took part in the Simhat Torah procession, which took place in the auditorium. Flags and apples were distributed to the children and to all the students in the classrooms.

A very delightful Simhat Torah program was presented by the dramatic group under the direction of Mrs. Evelyn Zusman.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership at the Brooklyn Jewish Center:

ADLER, MARVIN: Married; Res.: 760 Montgomery St.; Bus.: C. P. A., 17 E. 48th St.; *Proposed by* Benjamin H. Wisner.

ARLUCK, NORMAN: Married; Res.: 456 Brooklyn Ave.; Bus.: Optician, 908 Flatbush Ave.

BARNETT, ABRAHAM: Married; Res.: 350 Lefferts Ave.; Bus.: Teacher, P. S. 67; *Proposed by* Philip Amster, Jammy Moskowitz.

BELMUTH, HAROLD M.: Single; Res.: 1212 Newkirk Ave.; Bus.: Sales Manager, 230 Park Ave.; *Proposed by* David Charney.

BERGMAN, MISS IRENE: Res.: 117 E. 51st St.

COHEN, GUSTAVE: Married; Res.: 270 Crown St.; Insurance, 111—4th Ave.; *Proposed by* Joseph Levy, Jr., Irv. S. Horowitz.

DANZIGER, SIDNEY: Married; Res.: 880—5th Ave.; Metals; 280 Madison Ave.; *Proposed by* Rabbi Benjamin Kreitman.

ERNEST, JACK: Single; Res.: 290 Empire Blvd.; Bus.: Engineer; *Proposed by* David Rosenberg.

FISHBEIN, PHILIP: Married; Res.: 577 Troy Ave.; Bus.: Heating Engineer, 1680 East 22nd St.

GILOFF, MISS ESTHER: Res.: 2102 East 8th St.

GOLDBERG, HAROLD R.: Married; Res.: 960 Sterling Pl.; Bus.: Insurance, 32 Court St.; *Proposed by* Samuel H. Goldberg, Dr. Irving L. Cohen.

GREENSEID, MAX: Married; Res.: 1207 President St.; Bus.: Accountant.

HONIG, MISS DIANE: Res.: 1705 Caton Ave.

ISELIN, MISS RITA: Res.: 1406 Brooklyn Ave.

KLINGHOFFER, DANIEL: Single; Res.: 1349 Carroll St.; Trading, 204 Franklin St.; *Proposed by* Morton Klinghoffer, Leo Kaufmann.

KLUBOCK, MISS IRENE: Res.: 320 Reid Ave.; *Proposed by* Arnold Magaliff, Michael J. Rosenfeld.

KLUBOCK, MISS NETTIE: Res.: 1620 St. Johns Place; *Proposed by* Jean Henschel, Paul Kotik.

KRUEGER, HAROLD: Married; Res.: 1502—52nd St.; Bus.: Engineer Curtis-Wright, Woodridge, N. J.

KUSHNER, SAMUEL: Married; Res.: 263 Eastern Parkway; Bus.: C.P.A.; City of New York.

LIEBMAN, MISS JEAN: Res.: 649 Empire Blvd.

LESSNER, MISS HARRIETTE: Res.: 2738 East 19th St.

LUBELL, RICHARD M.: Married; Res.: 2 Stoddard Place; Bus.: Principal, P. S. 92; *Proposed by* Harry Blickstein, David Gold.

NAYER, MISS PHYLLIS: Res.: 836 Crown St.

NOVICK, EDWARD: Married; Res.: 888 Montgomery St.; Bus.: Teacher, N. Y. C.; *Proposed by* Chas. J. Marks, Irving Markowitz.

POLANSKY, MISS GERTRUDE: Res.: 2151 Pacific St.

RAMER, NATHAN: Married; Res.: 440 Eastern Pkwy.; Bus.: Artist, 213—4th Ave.; *Proposed by* Max Goldberg, David Gold.

ROWE, JOSEPH K.: Single; Res.: 805 St. Marks Ave.; Bus.: Attorney, 66 Court St.

SALLOWAY, RONALD: Single; Res.: 1394 Carroll St.; College Student; *Proposed by* Abraham Meltzer, Dr. Milton Schiff.

SCOFIELD, BERNARD: Married; Res.: 760 Montgomery; Bus.: Manager, Lamar Laboratories; *Proposed by* Benj. H. Wisner.

SMITHKEN, DAVID: Single; Res.: 374 Eastern Parkway.

WEITZ, DANIEL: Single; Res.: 1087 Carroll St.; Bus.: Slipcovers, 4424 Ft. Hamilton Parkway.

The following have applied for reinstatement:

FRIEDMAN, MISS EVELYN: Res.: 82-24—135th St.

GIMPRICH, DR. ISAAC O.: Married; Res.: 486 Brooklyn Ave.; Principal, Board of Education, N. Y.; *Proposed by* Louis Weiss, Samuel Gartenberg.

HOFF, SYD: Married; Res.: 156 Beach 139th St., Belle Harbor, L. I.; Bus.: Artist; *Proposed by* Herbert Okoskin, S. Goldberg.

LEHMAN, SAMUEL: Married; Res.: 17 Hillcrest Drive, Great Neck, L. I.; Bus.: Stanley Commercial Corp.

NESH, MISS FLORENCE: Res.: 164 Hart St.

SEGAL, EMANUEL: Single; Res.: 1131 President St.; Bus.: Teacher, Board of Education.

Additional Applications

COHEN, JOSEPH: Married; Res.: 446 Kingston Ave.; Bus.: Printing, 9 Murray St.

COHEN, MISS SYLVIA: Res.: 1322 Avenue I; *Proposed by* David Charney.

EMMERMAN, HARRY: Married; Res.: 3101 Avenue I; Bus.: Draperies, 1189 Flatbush Ave.; *Proposed by* Elmer Riffman, Irvin I. Rubin.

GERSHON, MISS FRAN: Res.: 55 Winthrop St.

GOLDBERG, MISS GERTRUDE: Res.: 146 Fenimore St.

HERSHON, ABRAHAM: Single; Res.: 1059 Glenmore Ave.; Bus.: Teacher, Board of Education.

HYATT, ROBERT: Single; Res.: 929 Saratoga Ave.; Bus.: Assistant Principal, P. S. 107.

KAPLAN, HERBERT: Single; Res.: 762 Rockaway Ave.; Bus.: Assistant Credit Manager, 56 Madison Ave.

KIMMELMAN, NORMAN: Single; Res.: 322 Linden Blvd.; Bus.: Lawyer, 170 Broadway.

KRASNER, HERBERT: Single; Res.: 792 Utica Ave.; Bus.: Accountant, 122 East 42nd St.

KRONENBERG, OSCAR: Married; Res.: 350 Lefferts Ave.; Bus.: Mail and Printing; 48 Warren St.; *Proposed by* Nathan Wolfe.

MANNING, SAMUEL: Married; Res.: 5305 Tilden Ave.; Bus.: Plumbing Specialties, 1007 Atlantic Ave.; *Proposed by* Harold W. Hammer.

PINCUS, MISS BERNICE: Res.: 1709 Park Pl.

SHAPIRO, MISS BETTY: Res.: 385 Argyle Rd.; *Proposed by* David Charney.

SARESKY, MISS LORRAINE: Res.: 404 Ocean Ave.; *Proposed by* David Charney.

TEPLITSKY, MISS SHIRLEY: Res.: 175 Eastern Pkwy.

FRANK SCHAEFFER,
Chairman, Membership Committee.

• CENTER BULLETIN BOARD •



Dr. Harry M. Orlinsky

First Forum Lecture

The Forum Committee in conjunction with the Institute of Jewish Studies for Adults, the Young Folks League and the Young Married Group is sponsoring a Series of Four Lectures on

"THE ETHICS OF JUDAISM"

Wednesday, November 16, 8:30 P.M.

DR. HARRY M. ORLINSKY

Professor of Bible at Hebrew Union College, JIR

Subject

"THE ETHICS OF THE BIBLE"



Wednesday, December 14, 8:30 P.M.

DR. HARRY FREEDMAN

"THE ETHICS OF THE TALMUD"

Second Lecture

Admission: Free to members and students of the Institute; Non-members — \$1.00 for series.

ANNUAL INSTITUTE DAY

Wednesday, November 30, 1955

MORNING AND AFTERNOON SESSIONS

"UNITED NATIONS ON PARADE"

Speakers

RABBI BENJAMIN KREITMAN

MR. CLARK EICHELBERGER

President, American Association for the United Nations

THE SISTERHOOD PLAYERS

will present

"THE U.N. WORKS FOR YOU"

adapted and produced by

MRS. IRA GLUCKSTEIN



MUSICAL PROGRAM

You and Your Friends are Cordially Invited to Attend.

Sisterhood Will Be Your Hostess For Luncheon.

ENROLL YOUR FRIENDS

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\$30 per year for girls

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

This year commemorates the tenth anniversary of the signing of the United Nations Charter. In these ten years the U. N. has proved to be a universal and indispensable institution. It is gaining in importance and significance as nations turn to it for an evaluation and solution of their many perplexing problems.

Because we believe that the United Nations is the one hope for a peaceful world, and because the United States plays a leading role in it, we must reaffirm our support of the aims of the U.N. Our Sisterhood is justifiably proud of the fact that we are taking an active role in this world organization, and that we strive to inspire our members with an awareness of its accomplishments.

MOLLY MARKOWE, President.

Installation Meeting

A new chapter in the Book of Sisterhood began for us on the night of September 21st. It marked not only our first general meeting of the season, but more important, the *Thirty-fifth Sisterhood Installation*. A spirit of excitement pervaded the auditorium as the newly-elected officers took their places of honor on the flower-bedecked dais. Mrs. Frank Schaeffer, chairman of the evening, welcomed the overwhelmingly large gathering of members, their husbands and friends. In thanking Rabbi Mordecai H. Lewittes for his inspiring Invocation, she commended him for his eighteen years of dedicated and devoted service to the Center, and for his constant participation in Sisterhood activities. As tangible evidence of our esteem for Rabbi Lewittes, Mrs. Schaeffer, on behalf of Sisterhood, conferred the degree of "Honorary Member of Sisterhood" upon the Rabbi, and presented him with a beautifully hand-scrolled "diploma." Rabbi Lewittes, in accepting this honor, pledged his continued support in all our endeavors.

The chairman then announced that the next voice to be heard would be our own "Voice of Israel," Rabbi Israel Herbert

Levinthal. Following the beautiful tradition established over the years, Rabbi Levinthal bestowed his blessings upon us and, as he noted that the former president had "left the House of Sisterhood in order," so he felt confident that the incoming president and her officers would maintain the "Shalom Bais" in Sisterhood.

"Women become beautiful outwardly, as well as from within, by their identification with Sisterhood," wisely observed our installing speaker, Rabbi Benjamin Kreitman. In his own inimitable manner he installed the members of the Executive and Honorary Boards, and each officer in turn. Although his wit and humor made the proceedings altogether delightful, he impressed each officer with the importance and significance of her particular assignment in the Sisterhood program. Mrs. Benjamin Markowe, the newly-installed president, made a charming speech of acceptance in which she called on all members for their aid and cooperation. She said in part, "I have a tremendous responsibility which cannot be undertaken alone. Your interest and your abilities are needed to make our organization effective. I have confidence that all of us working together will realize the fulfillment of our ideals."

As her immediate predecessor, Mrs. Schaeffer was privileged to present the Women's League "President's Pin" to Mrs. Markowe. After a delightful program of songs by Mrs. Pearl Groothuis, and delicious refreshments, the meeting adjourned. Another chapter in Sisterhood's history has begun—and we wish the new administration success in all its endeavors. We know that our new leaders will continue to add lustre to the name of the Brooklyn Jewish Center Sisterhood.

Todah Rabah to Mrs. Lillian Lowenfeld, Chairman of the Succoth Kiddush, and to her wonderful committee of women and their teen-age daughters, who served the traditional wine and cake to

the entire congregation in the Succah, during the recent holiday. ✓

United Jewish Appeal

Additional funds are desperately needed to help our fellow-Jews in the dark ghettos of Morocco. Through your contribution to U. J. A. they can be transported to safety in Israel. *Redeem your pledges today*—send your donations to Mrs. Fred Zimmerman, chairman, 409 Crown St.

(Continued on page 22)

Project Chairmen

At the first Executive Board meeting of the season, Mrs. Markowe, president, appointed the following chairmen of committees:

Project Committee Chairmen, 1955-56

MOTHER-DAUGHTER LUNCHEON

Clara Meltzer; Co-Chairman, Doris Mattikow

FEDERATION — SPECIAL GIFTS

Cele Benjamin; Federation Chmn., Sarah Kushner;

Federation Day, Dorothy Gottlieb

SOCIAL ACTIONS

Shirley Gluckstein

SISTERHOOD PAGE — Review

Bea Schaeffer

KIDDUSH

Sadie Kaufmann; Co-Chmn., Edna Krinsky

MEMBERSHIP

Clara Meltzer, Mary Kahn, Estelle Nelson, Martha Rothstein

CHEER FUND

Fanny Buchman

PUBLICATIONS

Irene Schiff

YOUTH ACTIVITIES

Sarah Epstein, Lil Lowenfeld, Molly Markowe, Bea Schaeffer and Luba Aminoff

RED CROSS

Molly Meyer

U. J. A.

Special Gifts—Molly Meyer; Rhea Zimmerman

ISRAEL BONDS

Ann Weissberg

HOSTESS

Sadie Kurtzman

SERVA CAMP

Syd Seckler

CHAI CLUB

Sarah Kushner

JEWISH BLIND

Sadie Kurtzman

F. J. W. O.

Mesdames Meislin, Meyer, Mitrani, Kurtzman, Goldberg

NATIONAL WOMEN'S LEAGUE

Mesdames Klinghoffer, Lowenfeld, Kushner, Goldberg, Kaufman

PROGRAM

Edythe Sauler, Mary Kahn, Shirley Gluckstein, Shirley Hammer, Ann Bernhardt

JOURNAL COMM. FOR CENTER DINNER-DANCE
Bea Schaeffer, S. Epstein, L. Lowenfeld

SISTERHOOD REPORT FOR 1954

By BEATRICE SCHAEFFER, President

THIS is my fourth annual report to you, telling you of the "Year in Review," and, with the writing of it, I can also write "finis" to the four glorious years in which I served as president of our Sisterhood. I don't want you to misconstrue these words—this is not in the nature of a farewell—farewell is a word unknown in Sisterhood's vocabulary. In true democratic fashion we who are former presidents rotate from one job to another. Our past presidents do not even fade away—we know so well how urgent it is for us to continue to work in the ranks of Sisterhood and we remain just as active as before, without benefit of title.

This past year has been an exciting and inspiring one for us and it is my happy assignment now to tell you about some of its highlights.

We have put forth a maximum of effort in the various campaigns which emanate from our Center and have expanded our activities. We are exceedingly grateful to all the chairmen of these "drives" for making them outstandingly successful. Our campaign for the Federation of Jewish Philanthropies was headed by Mrs. Cele Benjamin, chairman, and Mrs. Dorothy Gottlieb, Chairman of Federation Day.

Our campaign for the United Jewish Appeal took on a new aspect this year. Besides the special-gifts luncheons which many of our members attended, it was our privilege to honor our own special-gifts chairman, Mrs. Mollie Meyer, at a testimonial luncheon. On this occasion she was awarded a plaque by the U.J.A. committee for her many years of untiring and valiant efforts, and we wish to again pay tribute to her for her leadership of this important activity. We have been extremely fortunate to have Mrs. Rhea Zimmerman as our over-all chairman, and it is largely through her sincere and conscientious efforts aided by the members of her cabinet, Mesdames Lowenfeld, Meyers and Weissberg, that the drive has been successful thus far.

As chairman of the Israel Bond Drive, Mrs. Anne Weissberg has been most effective in stimulating the sale of bonds

among our members, and has reported that \$15,000 in bonds were purchased by our members. She is to be congratulated on her splendid endeavors.

Our major project in the Fall was our Mother-Daughter Luncheon and Fashion Show, chaired by Mrs. Hershey Kaplan and assisted by her co-chairman, Mrs. Clara Meltzer. It is heartening for us to see grandmothers, mothers and daughters reunited year after year for this traditional event. This was our Chai—our 18th annual luncheon, and I would again like to express my gratitude to Mrs. Kaplan and Mrs. Meltzer for all their zealous efforts in making this event socially as well as financially successful.

Our Torah Fund Luncheon this year was outstandingly beautiful. The dais was graced by our charming Mrs. Edythe Sauler, her two co-chairmen, Mrs. Sadie Kurtzman and Mrs. Peggy Sonnenberg, and the chairman of our Chai Club, Mrs. Molly Markowe. Mrs. Markowe proudly announced that this year sixty of our members joined the Chai Club, donating \$18 and over to this very worthy enterprise for the Jewish Theological Seminary. The program of the afternoon included all the essential ingredients—our speaker was our own Rabbi Kreitman, the musical program was rendered by the incomparable Mascha Benya, and our Sisterhood players presented a play called "The Escapist Jewess," which, while conveying a moral lesson, delighted all of us by its humor and realism. We cannot thank enough all the women who spent long hours at rehearsal to give such a sparkling performance, and I would like again to mention their names. They are, alphabetically, the Mesdames Gluckstein, Hammer, S. Horowitz, Kahn, Kaplan, Lovett, Markowe, Mattikow, Schiff, Sonnenberg, and Wisner, and an added vote of thanks to the chairman, Mrs. Sauler, who directed the play.

Our annual Institute Day has become celebrated throughout the borough and each year the attendance is larger and the women more enthusiastic. Our theme this year was "The Modern Jewish Woman and Her Family." Mrs. Molly Markowe chaired the morning session, "Accent On Youth," in which the Center

Academy Choral Group rendered a medley of songs, and Mr. Hyman Brickman, supervisor of the Center's Youth Activities, delivered a meaningful address. For the afternoon session, our panelists were Dr. Evelyn Garfiel and Rabbi Reuben M. Katz, brilliant lecturers and authorities in their respective fields. We are particularly grateful to Rabbi Kreitman, moderator of the symposium, to Mrs. Mildred Levine, the chairman of the afternoon, who conducted a very lively question and answer period, and to Mrs. Sadie Kurtzman, our Hostess Chairman and her committee, who served luncheon to over 400 women.

We invited the Graduating Class of the Center Academy to participate in another inspiring program this past year, a Model Seder, conducted by them, replete with a magnificent Seder table arranged by four of the parents of the school. But it is in a spirit of genuine gratitude that I wish to thank again our Chairman of this Passover Festival, Mrs. Sarah Kushner, who wrote her own version of the Haggadah and who directed the children. Todah Rabah, Sarah!

Our Annual Friday Night Service was one of the highlights of our very busy season. The topic chosen was "The Three Pillars of Judaism"—Torah, Avodah, Gemilith Chesed, and these themes were developed by Mrs. Sarah Baker, Mrs. Claire Berlowitz and Mrs. Sylvia Horowitz. The responsive readings and prayers were inspiringly read by the Mesdames Etta Freedman, Dorothy Langer and Molly Markowe. We would like to express our thanks and sincere appreciation to Mrs. Sarah Epstein, who served as moderator of the symposium, and to Rabbi Kreitman for his kind cooperation and guidance in the preparation of the Service. An *Oneg Shabbat* which followed, and the singing of Zmirot by the overwhelmingly large attendance of men and women, brought home to us more vividly the traditional joys of the Sabbath.

Judaism is distinctive for its theory of education, and pursuing that concept we have constantly endeavored to identify ourselves closely with our own Hebrew School. We have again granted three

scholarships of \$100 each, one in the name of the late Joseph Goldberg, of sainted memory; we awarded a prize to the Hebrew School pupil who was the winner of the essay contest given in connection with our Torah Fund Luncheon, we have continued the splendid tradition of presenting Bibles to all the bar mitzvahs of our Center as well as appropriate books to the graduates of the Consecration class and the Hebrew School. June 11th we sponsored the Baccalaureate Kiddush for all graduates of all the schools of our Center. In the past few years we have sponsored a partial scholarship to Camp Ramah, the Hebrew-speaking camp run under the auspices of the Jewish Theological Seminary. I am happy to report that this year one of our own Hebrew School students was granted this scholarship.

We have continued our cooperation with the Youth Activities Committee of the Center and this year participated in a new project initiated by them—a Kinus for boys and girls from various parts of the city. Our members graciously provided week-end hospitality for these teen-agers, and our Sisterhood co-operated wholeheartedly by serving luncheon to the 250 delegates present at this event. We wish to express our indebtedness to Mrs. Sarah Kushner and her committee for the delightful luncheon prepared by them.

We were also happy to share in another innovation introduced by the Hebrew Education Committee of our Center. Special Services in honor of Mother's Day were conducted by members of the Junior Congregation in tribute to their mothers. Sisterhood participated by preparing a very lavish Kiddush for all the Parents and children assembled for this unique event.

We in Sisterhood are constantly seeking new fields to conquer, and this year we introduce a new project: we arranged for a weekend at the Laurel in the Pines Hotel in Lakewood. Over 300 members and friends spent a thoroughly relaxing and social weekend together. Our praises and gratitude are extended to Mrs. Mary Kahn, chairman for this project.

We have continued to take an active part in the Women's League of the United Synagogue, our parent organization. I was privileged to be Sisterhood's delegate to the biennial Convention of the League,

held in Cleveland, and to bring you the highlights of that convention in my report given in December.

For Jewish Music Month observance, we produced a nostalgically beautiful cantata, "The Festival of Dedication," in celebration of the Tercentenary. This was directed by our good friend, Mr. Sholom Secunda, and the entire Center Choral Group participated. We were particularly fortunate to have as narrators the Mesdames S. Epstein and H. Kaplan,

PAGING SISTERHOOD *(Continued from page 20)*

The Center's Dinner-Dance

Our committee of women report great progress in obtaining "ads" for the Souvenir Journal to be issued in conjunction with the Center's forthcoming Dinner-Dance. This is a "give-and-get" affair. You and your husband can attend this gala function by securing \$125 in ads. Let us take heed to the committee's slogan—IT SERVES YOU RIGHT. Now it is *our* turn to "Serve the Center Right"! Send your ad blanks and checks to the Center in care of Mrs. M. Robert Epstein, Chairman for Sisterhood, Mrs. Isador Lowenfeld, Chairman of the "Kiddie Page," or Mrs. Frank Schaeffer, over-all chairman of women's groups.

Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following donations to our Cheer Fund:

In honor of birth of grandson—Mr. and Mrs. I. Lowenfeld.

In honor of birth of granddaughter—Mr. and Mrs. Samuel Racer.

In honor of birth of grandchild—Mr. and Mrs. Herman Gaba.

In honor of son's marriage—Mrs. David Rosenberg.

In gratitude for their safe return from Israel—Mr. and Mrs. Julius Kushner.

In gratitude for the Kushner's safe return: Mesdames L. Lowenfeld, L. Aminoff and F. Buchman.

In gratitude for her mother's recovery—Mrs. Carl Kahn.

In gratitude for Mrs. Kahn's mother's recovery: Mesdames D. Gottlieb, B. Schaeffer, D. Wisner, S. Gluckstein.

In memory of her mother—Mrs. Rhea Zimmerman.

In memory of Mrs. Zimmerman's mother—Mrs. L. Lowenfeld.

In gratitude for Mrs. Kreitman's recov-

and to include in the cast two members of the Center, Mr. Carl Kahn and Mr. David Schaeffer. The cantata, written by Mr. Secunda's son, was indeed one of the highlights of our season's activities.

As I draw this report to a close, I am aware of so many, many of our members who have rendered devoted and dedicated service to our Sisterhood, and I will conclude by offering them my heartfelt thanks and gratitude.

ery from recent illness—Mrs. L. Lowenfeld.

In memory of Mrs. Julius Dan's mother—Mr. and Mrs. Milton Leonard.

In memory of Mrs. Wm. Rothstein's brother—Mrs. S. Klinghoffer.

In gratitude for recovery of a friend—Mr. and Mrs. Lawrence Meyer.

In hopes for the speedy recovery of Mrs. David Spiegel—Mrs. Meyer, Mrs. B. Schaeffer.

Kiddush Sponsorship

Oct. 29—Mr. and Mrs. Benj. Yellowitz, in honor of the birth of a son to their children, Mr. and Mrs. Wm. Brief.

Nov. 5—Mr. and Mrs. Morris Zussman, in honor of her daughter's Bat Mitzvah.

Dates Ahead

Monday, Nov. 7—Executive Board Meeting, 1:00 P.M.

Wednesday, Nov. 30—Annual Institute Day. All-day session.

THE JUNIOR LEAGUE

THE program of the Junior League is attractively varied. From a serious talk by Rabbi Kreitman on the significance of the High Holy Days, attention shifted to a lighter vein: Israeli dance instruction by a professional teacher.

Our college youth are deeply interested in their cultural heritage, and they have therefore chosen to arrange a series of meetings on "The Wisdom of the Talmud." The first of these will be held in the near future.

While most meetings of the Junior League are closed, it is nevertheless a simple procedure to join the group. The Junior League is the Center's teen-age college group, and it meets regularly on Thursday evenings, with interest groups convening throughout the week at the convenience of the members.

YOUNG MARRIED GROUP

THIS season the Young Married Group will be meeting on the 2nd and 4th Wednesday of each month. Our first meeting was held on October 12th, at which we discussed plans for the coming season. As will be true of all meetings this year, the business portion of the meeting was followed by a planned program, which on this occasion consisted of activities designed to offer the opportunity for the group to become better acquainted.

Coming Events

Wed., Oct. 26—"Sex Morality for the Jewish Religion."

Wed., Nov. 9—"The pros and cons of Home Ownership."

Wed., Nov. 16—Joint sponsorship with Adult Institute Forum on Professor Orlinsky's discussion of "Ethics of the Bible."

Wed., Nov. 23—Nite of Fun and Frolic, Highlighted by Charade Teams.

Special Events

Watch for our first Theater Party notice!

Remember GIVE AND GET Banquet—"12/11"! WILLIAM BRIEF, *President*.

United Synagogue Convention

The National Biennial Convention of the United Synagogue of America will be held at the Concord Hotel, Kiamesha Lake, Nov. 13 to 17. A rich program has been arranged, with sufficient time to enjoy the fabulous facilities of the hotel. Many interesting addresses are scheduled and extremely engrossing Congregational Workshops have been arranged.

Additional delegates may attend, and those Center members wishing to do so may contact Mr. Harold Hammer, Administrative Director, at the Center office, for further information.

Center Beneficiary of Morris Miller Estate

Our revered departed member and trustee, Morris Miller, has included the Brooklyn Jewish Center as one of the beneficiaries in his Last Will and Testament in the amount of \$5,000. The Center desires to acknowledge receipt of this sum from the estate, and is grateful that we had in Morris Miller, of blessed memory, such a devoted friend who served our institution faithfully in life, and who lovingly remembered it in death. His name and his memory will ever be cherished by all in the Center and will ever be recalled with blessing.

Basketball Tryouts and Life-Saving Classes for Boys

The Brooklyn Jewish Center will again be represented by two basketball teams this season. Tryouts will be held on Sunday, November 6. The group will be divided into a Senior and Junior team by Jammy Moskowitz, our Athletic Director, well-known basketball coach and top-notch basketball official. Don't forget boys—anyone with some ability has a wonderful opportunity to play organized basketball.

Boys who are interested in obtaining American Red Cross Junior or Senior Life-Saving Emblems are urged to join the swimming groups that Jack Fruhling, our Swimming Instructor, is organizing.

Any boy 12 years and over has an ideal opportunity to secure the A.R.C. emblem which signifies that the individual is an excellent performer in the water. If you obtain the A.R.C. life-saving emblem you are then eligible for a good summer camp job which is always in demand. See Jack at the pool.

NEW BOOKS

(Continued from page 4)

Jewish life. It reflects the profound need of both the child and his parents to identify themselves with their people and their people's historic teachings. Unfortunately, it has also mirrored a painful characteristic of American-Jewish life—the confusion of content with form. The formal birthday party aspect of the Bar Mitzvah has tended to overwhelm and submerge its religious and spiritual qualities. No doubt the type and character of gifts given to the Bar Mitzvah lad by his family and friends help to obscure the occasion's spiritual significance. There is nothing particularly spiritual or Jewish about a pen and pencil set, a wristwatch or a cheek. The gifts should be in consonance with the spirit of the Bar Mitzvah ceremony.

Recognizing this need for a special type of offering, the newly-established firm of Shengold Publishers, has published a handsome Bar Mitzvah book, which, as a gift, will be a constant reminder to the recipient of the meaning of his Bar Mitzvah ceremony. The publishers deserve a hearty *Yecyasher Koach* for their efforts to make the Bar Mitzvah a more meaningful and inspiring institution.

—BENJAMIN KREITMAN.

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The Brooklyn Jewish Center Review

November, 1955

ועשו לי מקדש ושכנתי בתוכם

"And they shall make unto me a sanctuary that I may dwell in their midst"

The United Synagogue of America

Assembled at Its 1955 National Biennial Convention

Is Pleased to Present to

Brooklyn Jewish Center
Brooklyn, New York

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President

Executive Director

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- ★ SERVICE To Our COMMUNITY

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Brooklyn Jewish Center Review

Vol. XXXVII

NOVEMBER 1955 — KISLEV, 5715

No. 13

A LIGHT IN DARKNESS

THE rebellion of the Maccabees against the tyrant Antiochus Epiphanes was the turning point in the life of Israel, and from our present-day perspective twenty-one hundred years later, it was a turning point in the spiritual life of the human race. Had not Mattathias and his hardy band of the faithful made a stand against the King's emissaries, Judaism and the Jewish people would have been overwhelmed. Christianity and Islam, both derived from the parent faith Judaism and both instrumental in spreading the knowledge of God in the world, would have remained unborn in the womb of time. The festival of Hanukkah, commemorating the deeds of the Maccabees, is in this greater sense the festival of the human spirit.

The heroism and extraordinary strategic skill of the Maccabees brought them wondrous success in the battlefield. But this alone is not the great triumph we celebrate at the festival of Lights. It is the occasion when we recall the unswerving loyalty of the Maccabees and their followers to God and to the faith of their fathers even unto martyrdom. At the moment when the Hasmoneans raised the standard of rebellion against the King's officers Judaism triumphed over Antiochus and his mighty hordes. The later military successes were incidental to this victory.

In the ultimate sense a people does not prevail by reason of its victories on the battlefield but by reason of the spirit of God that informs them. The chronicles of oppression that make up such a great part of the history of the Jewish people record rebellions against tyrants that have failed. But the spirit of God that in-

spired them to resist and rebel brought them ultimately triumph. The oppressors with their proud victories have disappeared; the people sustained by faith have prevailed.

THE UNITED SYNAGOGUE CONVENTION

THE United Synagogue of America, the parent body of all Synagogues, Temples and Centers within the Conservative movement, of which the Brooklyn Jewish Center is an honored member, has recently held the most successful convention in its 42-year-old history. Over 800 delegates from all sections of the United States, and even from Canada, gathered to deliberate on the many problems and questions faced by the Synagogue and by the Synagogue-minded Jew.

The success of this convention did not derive from the remarkable growth of the number of affiliations during the past biennial convention period, which is in itself reason enough for rejoicing, or from the enthusiasm of the delegates who assembled for the discussions and festivities. The success of this convention came from the new spirit of affirmation that was strikingly present at this assembly, exemplified by the Convention's theme: "Creating a climate for Jewish Living." The new spirit was noted through the fact that this year's convention was remarkably free from morbid feelings of self-examination, of anxious questioning of the right of the Conservative movement to exist and of sideward apologetic glances to our brethren on the right and on the left. The atmosphere of the convention was pervaded with the conviction that American Judaism stands in great need and now welcomes the teachings, preachments, and techniques of what has

The lesson of this festival is a lesson we share with all mankind. We say to man everywhere at this season, "It is time to kindle the Hanukkah Lights of faith and inspiration. May this be for us, as once long ago, lights that dispel the darkness." DR. BENJAMIN KREITMAN.

come to be associated with Conservative Judaism.

It is true that the interpretations of Judaism embodied in the United Synagogue has not as yet been crystallized in a platform of dogmas and principles, thus exposing it to the criticisms of exponents of more rigid and doctrinaire versions of Judaism. But a movement which is daily engaged in conserving the past by making it vital again in our personal lives and in our communities must sacrifice the comfort of dogma for the uncertainties of flexibility. Those who take to heart the future of American Judaism must admit the primacy of creating a climate for Jewish living over the fashioning of doctrinal platforms.

The membership of the Brooklyn Jewish Center congratulates the United Synagogue on its achievements and accomplishments, and prays that our Center, together with the 600 congregations which constitute the United Synagogue, will go from strength to strength in the service of American Judaism.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IN THE last issue of our *Center Review* there appeared a news item of special significance which I hope the readers of the *Review* did not overlook. It told of a legacy in the sum of \$5,000.00, bequeathed to our institution by our esteemed member and trustee, the departed Mr. Morris Miller, of blessed memory. I regard this report of special significance, because Mr. Miller was one of that very small group of members who had the vision and the foresight to include the center among the institutions whom they designated as beneficiaries in their will.

Unfortunately, there are too few Jews, blessed with material resources, who so remember any institution or cause, be it in

the field of charity, education or the needs of Israel. They feel that all their wealth must be handed over to their families, not realizing that the families, especially their children, would be spiritually the gainer if they saw a living example of how a Jew should think of the community's needs after he passed on as well as during his lifetime.

This neglect is especially evident with regard to the Synagogue.

It is strange that we Jews, who were the first to give the people of the world's great religions the concept of the House of God, should be so far behind our fellow-citizens of other faiths in this respect. Rarely will you read the report of

a will of our Christian neighbors, especially of those who were affluent, that did not include as a beneficiary the Church with which the deceased was affiliated. Surely it should be the desire of every Jew, who is able to link his name permanently with the institution where he finds spiritual nourishment and which can best perpetuate our spiritual and cultural ideals in the hearts and minds of the generations to come.

There is an art of living; there is also an art of dying. To live selfishly is unworthy of any Jew; to die with no thought of the needs of our people or our faith, is equally unworthy of a Jew, particularly of one who has worldly goods to bequeath.

Israel H. Perutthal

REVIEW WINS AWARD



AT ITS recently held convention, the United Synagogue of America, which is the parent body of all Conservative Synagogues and Centers in the United States and Canada, awarded a number of outstanding congregations in its constituency with special certificates of recognition for their superiority in various phases of synagogal activities. These certificates, known as

the "Solomon Schechter Awards," were named after Dr. Solomon Schechter, of blessed memory, founder of the United Synagogue of America.

The Brooklyn Jewish Center received the Solomon Schechter award for its publication of the *Center Review*. Because of the superiority of this magazine and its uniqueness, a special award was established for

it outside of the regular category of Synagogue publications. A picture of this award is reproduced on the cover of this issue.

It is interesting to note that the publication which received recognition in the regular category of Synagogue publications was modeled after our *Review*. It is a source of pride to the membership of our Center that our activities and our program have served as a standard and model for many other congregations.

The certificate of award was presented by Mr. Sol Mutterperl, Honorary Vice-President of the United Synagogue, to Mr. Max Goldberg, a member of the Center's Board of Trustees, at the concluding banquet of the Convention.

This is the second award won by the *Review*. Some years ago, in a prize survey conducted by the Jewish Welfare Board, this publication was chosen as the outstanding one among all Jewish institutional publications.

The following article is based on a discourse delivered by Dr. Levinthal at a Friday night service.

An Examination of Prof. Toynbee's Controversial Observations About Jews

TOYNBEE'S MISINTERPRETATION OF JEWISH HISTORY

By DR. ISRAEL H. LEVINTHAL

IT IS seldom that a scientific historical work has received such popular acclaim as Professor Arnold Toynbee's *Study of History*. Eight years ago, when the first six volumes were published, Professor Toynbee became a popular figure because there appeared at that time a single small book giving an excellent summary of the six volumes. Soon these became a best seller, and the name of Toynbee familiar not only to students of history but to many men and women everywhere. Now that the additional four volumes have appeared, his work has been hailed by scholars and critics as the greatest contribution to historical study in many centuries.

We Jews have a particular interest in this study, because Toynbee does not ignore the Jew—indeed, he interprets the Jew and Jewish history in a way that calls for an answer and an analysis. Let there be no doubt about it. Toynbee is one of the intellectual giants of our age. His knowledge, as revealed in these ten volumes, is phenomenal. He seems to have mastered, with an encyclopedic sweep, the entire vista of human history, and he gives us not only the facts of history, but an interpretation of it. He is primarily the philosopher of history, and that is what the true historian should be. It is interesting to note that the ancient Rabbis had the same conception of history. Discussing the historical books of the Bible, they say: *lo nitnob divre bayomin elo l'bidores*, "Historical facts were given only to be interpreted (Ruth Rabbah II.1)."

The trouble with Toynbee's interpretations, however, is that when he analyzes and interprets the history of non-Jewish peoples and their civilizations he usually does so clearly, justly and objectively, but in discussing the Jew a dark curtain seems to obstruct his vision.

When I read his passages dealing with the Jew and his role in history—past and present—I recalled a familiar character, Balaam, portrayed for us in the Bible and in the commentaries of the Rabbis. You recall the story, how Balak, the king of Moab, summoned Balaam to hurl his in-

cantations against the Israelites and thus to destroy them (Numbers XXII.f). Balaam, according to the Rabbis, was not an ordinary man: they tell us that he was the greatest prophet and the outstanding sage of all the gentile nations of his day. He acquired a position in the non-Jewish world as exalted as that of Moses among the Jews (Baba Bathra 15b; Numbers Rabbah XX.1). However, he suffered from a serious disability, according to the sages: *Bilaam suma b'achas m'eynov boyo*, "Balaam was blind in one eye (Sanhedrin 105a)." Another Talmudic passage states, *chiger b'raglo achas boyo*, "Balaam was crippled in one foot (Sotah 10a)." These are strange and remarkable statements. We could well understand a tradition telling us that Balaam was blind or that he was crippled. Why should the sages emphasize that he was blind only in one eye and crippled only in one foot? But it is just this fact that they wanted to emphasize for us. When Balaam scanned the life of the other nations and prophesied about their fate, he looked with his seeing eye, thus observing and saw clearly, and he approached their problems with the firm step of his good foot; thus he deservedly won his reputation as his people's greatest seed. It was only when he studied the Jew's life and tried to look into the Jew's future, that he used his blinded eye, and treaded with his crippled foot.

With all due respect to Professor Toynbee, we may truthfully say that the Rabbinic description of Balaam also applies to him. He has a penetrating eye when he views the life of all other peoples and civilizations; it is with remarkable objectivity that he analyzes the tragedy of the modern nations, the democratic as well as the communist, their inherent faults and weaknesses, their wanton nationalism and national jealousies, their surrender of spiritual values, their idealization of material power and success. He is firm and bold in his approach to modern Christianity.

Devout Christian that he is, he nevertheless sees clearly and excoriates the current vulgarization of many of the churches and their leaders. It is only in his discussion of the Jew, of the Jew's contribution to civilization, the modern problems of the Jew, that his vision is blinded and his approach crippled.

Toynbee develops in his *Study of History* a novel theory; instead of following the usual pattern of historians he studies the various civilizations that arose since earliest times. Twenty-one such civilizations have appeared throughout the ages and a number of them having already disappeared. History is the story of their rise and their fall. Among all the twenty-one enumerated, he finds no place for the Jewish civilization. There is a leading civilization which arose in the Mediterranean region, but it is not the Jewish but Syriac civilization. The Israelite nation is nothing more than a remnant of the Syriac civilization, and this, despite the uniqueness of the Israelite religion and the great difference between its contributions and those of the Syriac civilization. Because the early Israelites settled in that part that was later known as Syria, Toynbee makes them a part of the Syriac civilization.

Toynbee himself is forced to admit that, "In a period of their history which began in the infancy of the Syriac civilization, and which culminated in the age of the Prophets, the people of Israel and Judea raised themselves, head and shoulders above the Syriac peoples round about, by rising to a monotheistic conception of religion." But in another section, speaking of the Syriac discovery of the alphabet and the Phoenician discovery of the Atlantic ocean, he says: "But these physical discoveries are surpassed by the spiritual discovery of monotheism, and that

was the feat of a Syriac community, stranded in the hill country of Ephraim and Judah." Mind you, he does recognize the superiority of this spiritual discovery—monotheism—but he speaks of it as "the feat of a Syriac community," not the feat of the Israelite community. The latter, for him, is nothing more than a remnant of the Syriac civilization. It is unbelievable, but Toynbee even robs the Jew of his Bible, the Jew's greatest gift to the world. He is fascinated by a Biblical passage (I Kings III) which tells of young Solomon's request of God: "Give thy servant an understanding heart, that I may discern between good and evil." But he refers to it as a Syriac fable, carefully refraining from crediting this passage to the Jew.

If you ask how Toynbee reconciles his minimizing, aye, even his ignoring of the Israelite civilization, with his admitted recognition of the greatness and the superiority of monotheism and the genius of the prophets, his answer is that "they had indeed been gifted with unparalleled spiritual insight," but "it was a momentary spiritual eminence" that they achieved. It was only for a moment—nothing more—that the Jew rose to eminence; it was an accident, not the product of the Jewish genius, that accounted for this "unparalleled spiritual insight." But, philosopher and historian that Toynbee is, he seems to forget that even if this statement were true, a contribution even of a solitary moment may be so great as to influence all the ages to follow.

Worst of all is his treatment of the Jew after the destruction of the second temple and the Jew's exile from his ancient land. Judaism, to him, ceased to function as a living and vital force with that event. He looks upon Judaism throughout these nineteen centuries as "a petrified religion, which has lost its message to mankind and has hardened into a fossil of the extinct Syrian society." Again and again he refers to the Jew and to Judaism as an extinct society which survives only as a fossil. To such an extent have we disappeared as a world influence that when he speaks of the future and pleads for a synthesis of what is best in the world's great religions of today, he names "Christianity, Mohammedan-

ism, Buddhism and Confusionism," but fails to include Judaism.

How can we account for all this misinterpretation of Jewish history, and of the Jew's and Judaism's contributions to world civilization? The answer is quite simple, and Toynbee himself gives us a clue to the mystery. Devout Christian that he is, he cannot forgive the Jews for what he regards their great sin. "They had indeed been gifted with unparalleled spiritual insight . . . but they rejected the still greater treasure which God offered them in the coming of Jesus of Nazareth." Here is the answer—"He was rejected by the Judean leaders of the Jewry of his own age. Thereby Judaism not only stultified its past, but forfeited its future." He adheres to the original, classic Christian theology, that with the appearance of Christianity, Judaism ceased to exist, that the Church henceforth was the true Israel. What you see of the Jew is only a ghost, and of Judaism only a fossil of a petrified religion.

Now we can understand Toynbee's strong opposition to the Jewish revival of our day. He laughs at the Jew's attempt to rebuild his homeland in Palestine. The "Zionist Jews suffer from archaism," he tells us. They want to go back to their childhood! He even ridicules the Jew's attempt to revive the Hebrew language as a living tongue—Hebrew has been dead, he tells us, for the last 2300 years. It is hardly necessary to dispute this misstatement of fact which Toynbee, as historian, should have realized. Toynbee could see, if he did not look with the blinded eye, how Hebrew has become a living language, with a living literature, not only in the new Israel, but among tens of thousands of Jews throughout the world. Even today he is bitter against the Jewish State. We can well understand this bitterness, for during the last world war Toynbee worked under the late Ernest Bevin, British Prime Minister, and it only goes to prove that even a great mind can become influenced through prejudice.

But the real reason of Toynbee's opposition to Israel is again to be found in his Christian fundamentalist theology. For according to the early Christian teaching, the Jew was to be the eternal wanderer until he recognized his national

sin and accepted the Christian redeemer. Only then could the restoration of the Jew in Zion be fulfilled. It is interesting to observe that while Toynbee denounces the "Zionist Jews," he has high praise for the *Agudat Yisroel*, the ultra orthodox group in Jewry, which refuses to hasten God's ways "through an impious usurpation of God's prerogative by human hands of bringing about the restoration." Had Toynbee been up to date, he would have known that even the *Agudat Yisroel* has undergone a change of heart, and that the majority of this group has now recognized the State of Israel and is working for its growth and welfare.

But that is Toynbee's belief—that the Jew has usurped God's prerogative in restoring his national life. He would have us remain in the ghettos of the nations, still holding the wandering staff in our hands. He doesn't like the new Jew that Israel has produced. "In the last thirty years," he writes, "the Zionist pioneers in Palestine duly achieved this most incredible *tour d'force* by minting a fresh type of Jew in whom the child of the diaspora is no longer recognizable." This is what we are proud of, that the Jew in Israel stands no longer with bent back, but erect, facing the world proud of his heritage and his achievements. We glory in the fact that in the new Israel we behold the answer to our age-long prayer, the fulfillment of the prophet's promise that God will lead us to our land *kommemiyus*, standing erect and upright. Toynbee prefers to see us remain a fossil of a dead civilization to serve as proof of the old Christian doctrine.

One of Toynbee's most interesting theories is given in his explanation of why certain civilizations have died. They disappear not because of attacks coming from outside enemies, but because of their failure to respond to new challenges of their time. "Through challenge and response to further challenge, this is the essence of being alive," he tells us. By that very definition Toynbee should have glorified the Jew. For what is the Jew's history but a constant response to challenges, arising in every age and in every land? What is Zionism if not a response to an inward challenge, and a challenge from the nations of the world? His very

(Continued on page 15)

AS THIS is written, sizable military forces are poised on both sides of the Egyptian-Israeli frontier. Serious clashes caused by Egypt's transgressing the border of the demilitarized zone in the El Auja region are threatening to spill over every moment into a major war. It becomes more and more clear that Israel's Foreign Minister Sharett was right in defining present-day Egypt as "an avowed enemy of Israel, bent on her destruction." It is also clear that Israel will not permit, even more now than in the past, any incursion into her borders, or any "improvement of positions" in the demilitarized zone by Egypt's forces. Some of Israel's political adversaries are eager to mark her raid in the El Auja region and the dislodgment of an Egyptian battalion from Israeli territory, east of El Sabha, as "a beginning of a preventive war." Of course, there is no such thing as preventive war. There are war-like and unwar-like acts. The moment war comes, it can not prevent war anymore. A people who wants peace and whose best interests are in keeping up the peace cannot launch war on purpose. It can only answer war acts with war, defending itself to the best of its ability. While in Geneva, Sharett was asked about such a possibility. He said: that it would be "a very bitter day for Israel" if she would be forced into war. It is a well-known fact that democracies in general, whether big or small, have never gone into war "voluntarily," and never chosen the path of aggression for the simple reason that their political structure prevents them from executing rapid, surprise attacks and invasions without prior decisions of parliamentary institutions expressing the will of the people, or at least the decision of the majority. Some see in this a great weakness of the democratic system as against the totalitarian one, and yet this weakness must be accepted as an unavoidable disadvantage of a regime guaranteeing political freedom, and a democratic say in the inner affairs of state, as well as in the matters of war and peace.

An arms deal of a colossal size has been consummated by Czechoslovakia and Egypt, whereby the scales of military balance in the Middle East have been violently tilted. A situation has been created whereby the Egyptian dictator, Nasser, is fully backed by military supplies and assured political

*A Correspondent for the Israeli Press Surveys
What is Happening in the Middle East*

THE ISRAELI-EGYPTIAN SITUATION

By ITZHAK IVRY

support on the international scene by the Soviet bloc. But Israel is given only partial encouragement by the West, with the U. S. State Department still trying to continue its attitude of impartiality and its unsuccessful role as the honest "broker" between Israel and the Arab world.

Speaking from a realistic viewpoint, there is no sense in denying that important considerations, in terms of oil and bases, are involved and cannot be jeopardized by turning completely against the Arabs and by taking Israel's stand. Israeli diplomats will not ask for such an altruistic attitude merely for the sake of the little State of Israel—even though it is the only democracy and the only friend of the West in this part of the world. The real questions are: (1) is the Western policy of so-called impartiality still valid, and (2) is this Egyptian-Israeli conflict only a matter between Arabs and Jews, or a prelude of a titanic struggle between the Democracies and the Soviet world? It has always been a convenient, but mistaken, notion of certain Western Middle East experts—from World War I to the present day—to consider the Palestine question and on the Jewish-Arab situation, as the source of all trouble in the Middle East area. Some Foreign Office boys used to speculate that if it were not for the Balfour Declaration the sun would have shone brightly all over that land. Later on, during the thirties and the terrible Nazi holocaust in Europe, the rising pressure of Jewish refugee immigration, dubbed illegal by the Mandatory government, was thought to be the source of all complications in Western relations with the Arab populations there, and even with the whole Moslem world. The innate Arab, Nazi-fascist sympathies were entirely overlooked. This policy came to a head in Bevin's anti-Zionist and anti-Jewish attitude, which put the fate of the Palestine Mandate in the hands of the United Nations, and left the Jewish pop-

ulation of Palestine to their fate. This resulted in the founding of the State of Israel, and the war of Liberation fought against the invading Arab armies. The rest of it is history.

The Rhodes armistice agreement of 1948 was supposed to be an instrument leading to peace, but it led only to worsening relations. Israel's Arab neighbors became increasingly inclined to strengthen their blockade and boycott against Israel, and to prepare for a second round of war. But it would be a mistake to assume that only the factors of blood feud and enmity between the Arab peoples and Israel led to this deplorable state. The rancor of the defeated Arab armies was surely deep-seated; the refugee question was serious and so was the antagonism engendered by the shining example of Israeli social, scientific, agricultural and industrial progress, as well as mass education and parliamentary democracy.

But all this should not blind us to the fact that Israel-Arab relations were only part of the ignition material in the Middle East. As far back as 1952, the Soviet government began to show unmistakably its sympathies to the Arab world, as demonstrated innumerable times in the Councils of the United Nations. Long before the negotiations of the Egyptian-Soviet arms deal began in June, 1955, the diplomatic weapons were already skillfully and not quite discreetly used in the favor of the Arab states.

It will lead us too far to delve into all the mysteries and surprises of Soviet policy. The clear fact is that Israel, by declaring itself ready to join Western defense pacts, by its deeply-rooted political democratic system, and by its cultural and economic ties to America and—first and foremost—by its strong ties to American Jewry, was long considered a "lost cause"

in the eyes of the Kremlin rulers. Even if they would have considered it worth a try, they decided for "practical reasons" to back the Arabs.

What was the Western world's reaction to this decision?

Most Middle East experts of the State Department, unfortunately, took over the legacy of the Foreign Office's Arab policy. Appeasement of the Arab world was still the guiding principle, if not the openly publicized watchword. The Republican administration only accentuated this. Mr. Dulles sincerely strived for a middle road, for impartiality, in the bitter Israeli-Arab quarrel and for the honorable role of an intermediary. Shaping American policy in the Middle East, the experts blandly forgot that this little quarrel was only a reflection of a more serious one between democracy and Soviet Communism for world domination, for conquest of the oil wells of Arabia, and for securing itself bridgeheads into the continent of Africa. When Vishinsky, for the first time, raised the proposal in the U. N. to give the Soviets some bases in North Africa, it looked to the Western world almost ludicrous if not overbearing. The chances at that moment to get what they wanted were so small as to make the Soviet's proposal seem an oratorical flourish. But any one who studies carefully the Yalta papers and President Truman's report on Yalta and Potsdam in his memoirs, as well as other sources available, can not doubt the seriousness of the intent and of Stalin's blessings to Vishinsky's prayer.

The development of events in French North Africa as well as in the Middle East do not now make this proposal look ludicrous. This policy of Soviet Russia was well-known as a chief aim of Czarist Russia, the quest of the warm waters of the Mediterranean and for "a place in the sun." It continued through the years, and was expressed mainly in the diplomatic struggle for partnership in the Dardanelles.

Secretary Dulles tried to counter this heightened pressure in the direction of the Middle East in two ways: by disassociating the U. S. A. entirely from any involvement in the defense of colonialism, be it British or French, and, by constructing barriers of military pacts similar to NATO.

The hope of developing a purely regional defensive alliance of the Middle Eastern peoples was shattered not only because of the mistaken explanation given by the so-called Middle East experts and because of the enmity of the Arab states for Israel, but because of the Arab disinterestedness in defending the cause of Western democracy against Soviet dictatorship's expansionism.

The theory of Arab neutralism is not a brain-child of Col. Nasser's imagination only. It had deep roots in the minds of the Arab masses whose view may be summed up as "a plague on both your houses."

In the Turkish-Pakistani pact, later joined by Iraq and Iran, the State Department claimed a victory in breaking the Arab front and in pulling over Iraq to the West. How strong this pull was will not be discussed here. One thing, however, must be pointed out now. When Israeli diplomats protested in Washington against arming Iraq without first insuring the peace between Arab states and Israel, they were told that Iraq got its weapons with the express understanding to use them only against an invading army from the North; that she had no border with Israel, and that she would influence other Arab states to enter the alliance, thus, gradually making the Arab world ripe for peace negotiations with Israel.

How far Iraq was ready or prepared for this role, or even for keeping her minimum guarantees, was shown on the first day of the clashes between Egyptian and Israeli forces in the El Auja region. The radio of Baghdad not only blared out its government's sympathy for Egypt, but also its readiness to send arms and men into the "Holy war," in accordance with the Arab League Pact. It may be doubted that Nasser is ready to accept this offer from his political arch enemies and competitors in the Arab world, but Iraq's hostile attitude to Israel is clear, and so is the fact that its General Nuri Said will not put aside the Northern Tier weapons with markings: "Not to be used in a war against Israel." And yet, serious voices have been heard recently in Washington and in London to accelerate the arms supply to Iraq as a "counter-weight to the Soviet arms supply to Egypt."

So far, the most "Western" Arab nation in the Middle East, Iraq was deeply shaken by the latest bid of the Soviets for Arab sympathies. What about the "most neutral" one? Soviet policy makers are in a much better position than the West to counter Western diplomacy and military planning in the Middle East by not relying on Arab manpower or military support. They talk to the Arabs in the language of anti-colonialism and Asian Neutralism, which is so much easier for them to understand and to accept. Striving to dislodge the West from its important bases in this region, they prefer not to mention the possibility of the Red Army inheriting the strategic centers of Western garrisons and air bases. The American Ambassador, Caffery, was just another one of these Middle East experts who mistakenly believed that he can buy Arab friendship by helping Nasser make the British leave the Suez Canal base. His follower and pupil, Henry Byroad, reaped the bitter fruit of his predecessor's actions when he naively misled his government by assuring Washington two weeks before the consummation of the Egyptian-Soviet arms deal that Nasser would never sign such an agreement.

In true Hitlerian fascist fashion, Nasser was only ready and willing not only to fool the American ambassador and to sign such an agreement, but also to break the recently-signed Suez agreement with the British. Having taken over the base and the arsenals of Suez and Ismailia, and having gotten rid of most of the armed British garrison, he was no longer afraid to promise his Soviet benefactors that he would not honor the specific paragraph of the Suez agreement which gives the British a right to return to the base in case of war, or a major threat of war from an outside power. This flagrant breach of agreement was not acted upon by the British by stopping immediately any further arms transports to Egypt, or even by sending back a substantial force to the Suez base, but by returning to the old appeasement line of scolding Israel for "taking the law into its own hands."

Apart from the fact that a similar act of "taking the law into its own hands," was executed by the British in the Bureimi Oasis in a territorial oil quarrel with the Saudi king, this reversal to the old ostrich policy of seeing Israel as the

only source of trouble and of hoping to set right everything in Western relations with the Arabs by punishing Israel and making her the scapegoat of the region, is coupled with too many dangers of further Soviet successes and conquests in the Middle East. This at a time when further Soviet diplomatic or economic successes there may cause world-wide disaster.

What about the main exponent of Arab neutralism in the Middle East, Egypt, and its hero, Gamal Nasser? His opportunistic foreign policy may be likened to the behavior of a man who is ready to put a package of explosives into an outgoing passenger plane without caring if one or all of its passengers perish so long as he can cash in afterwards on the high insurance obtained on his package.

Whether the border conflagration on the Gaza strip results in a full-fledged war depends to a large degree on U. S. A.'s decision to continue or to abandon its "impartial policy" towards the Israeli-Egyptian conflict. Before the Soviet arms shipments had begun to arrive in Alexandria in groups of six to eight freighters at a time, the Egyptian dictator was entirely unwilling to make peace but still unable to wage war. But meanwhile the situation has changed to a large degree, giving the Egyptian war lords a new frame of mind.

Ben-Gurion's statement in the new Knesset about readiness to negotiate peace was previously countered by the Arabs with so-called "prior conditions" of fulfilling U. N. resolutions. But lately the Arab statesmen do not even bother to put up any pretense. "Egypt will strive to erase the shame of the Palestine War; even if Israel should fulfill all U. N. resolutions—it will not sign a peace with her; even if Israel should consist only of Tel Aviv, we shall never put up with that." This statement represents the exact intentions of Egypt, although it was made by a man who is no longer Egyptian Minister, Salah Salem, because he failed in his extremist policy toward Sudan and brought the plans of an Egyptian-Sudanese united state to a complete fiasco.

Nasser's decision was to prepare for war instead of becoming a second Kemal Ataturk (the Turkish leader). He chose this path not only because it seemed to

him the easy way out and the short-cut to glory, but because this is, as a rule, the way of all dictators. The time is fast approaching when—at the beginning of 1956—he will have to make good his promise to introduce a parliament and a "rule by the people" in Egypt. No military dictatorship has ever willingly gone through the birth-pangs of a democracy. Small wonder that the Egyptian military junta now embraced Soviet-armed neutralism and mobilization against Israel as the easiest way to counter Iraq's adherence to the Western bloc and to ward off Western bases from Egypt.

Nasser was, in the past, described in Western papers as a sentimentalist unsuited to being a dictator, a man of constructive "programs and projects, of democratizing and social aims." This hardly fits into the earlier picture of his past as a constant joiner of fascist and terrorist groups like the Misr el Fatah, who confesses that he has been a "believer in militarism" throughout his life. His promise that he will continue to fight communism in his country while aligning himself with communism abroad is small comfort to the West. His dreams of glory cannot and will not be satisfied by sweet reasonableness of honest impartiality proclaimed so many times in the past by the State Department any more than Hitler was pacified in 1938 by an umbrella-waving Chamberlain at Bad Godesberg.

Can the Secretary of State continue to be impartial in a conflict that is, in

reality, only shadow-boxing between the two small neighbors, whereas, the real challenge comes from a great power—the Soviet challenge to all Western positions in the Eastern Mediterranean?

Apart from the fact that no impartiality can impress the Egyptians who understandably prefer Soviet one-sidedness, Soviet weapons and Soviet vetoes. Already a competent military observer like Hanson W. Baldwin, of the New York Times, admits that the British withdrawal from the Suez was a mistake: "It did not 'buy' Arab friendship. On the contrary, it has been interpreted, in its true light as an act of weakness. Above all, it created another *vacuum of power* in an area already noted for its lack of power." Admitting the grave mistake made by Britain under American influence, he, strangely enough, makes a fatalistic conclusion: "Whether the 'tinder-box' bursts into flames depends in part upon the extent of Communist meddling in the area."

Why, may we ask, leave it entirely to Communist decision? Why cannot a line be drawn as it was drawn to the north of Iran or through the middle of Korea? Unfortunately the Geneva spirit is fast evaporating these days, with the Middle East losing more and more of its value as a Soviet bargaining-counter, in a deal for unifying Germany. As to the Egyptian dictator, there is always an appropriate time for stopping a little war-lord in his tracks, and this is the time for it in the Middle East.

ISRAEL HONORS DR. WEIZMANN'S MEMORY

THE third anniversary of the death of the First President of Israel, Dr. Chaim Weizmann, was commemorated in a simple ceremony in Rehovot on November 2. The ceremony took place on the grounds of Dr. Weizmann's former home, where the world-famous scientific center which bears his name is also located.

Thousands of people, from all over Israel and the world, joined with Government officials and members of the Diplomatic Corps in paying tribute to the late leader. President and Mrs. Izhak Ben-Zvi,

Foreign Minister Moshe Sharett, Knesset (Parliament) Speaker Yosef Sprinzak, and Dr. Yigael Yadin, of the Hebrew University, were among the many distinguished guests present.

The commemoration of Dr. Weizmann's death included the laying of the cornerstone of the 250,000-volume Central Library and the Weizmann Archives at the Weizmann Institute of Science and the opening of several new buildings at the Institute.



NEWS OF THE CENTER

Rabbi Levinthal to Discuss "Reform Judaism"—First In Important Series

This Friday, December 2nd, at our Late Friday Night Lecture Services, Rabbi Levinthal will begin the first of a series of four lectures which will deal with the different religious ideologies of American Jewry—Their Strength and Their Weakness. In this first lecture he will discuss "Reform Judaism—Its Strength and Its Weakness." This series should prove most enlightening for all the members of our congregation and we hope that many will avail themselves of this opportunity to learn the evaluation of Reform, Orthodoxy, Conservatism and Reconstructionism, which are today the four important divisions in American Jewish religious life.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, December 9th, at our Late Friday Night Lecture Services Rabbi Kreitman will deliver the sermon and will speak on the subject, "A Light in Darkness—A Hanukkah Message."

Dr. Levinthal's Lectures On Religious Ideologies

Rabbi Levinthal will deliver a series of four lectures on the different religious ideologies of American Jewry: Reform, Orthodox, Conservative and Reconstructionist—their strength and their weakness.

Friday Evening, December 2nd: "Reform Judaism."

Friday Evening, December 23rd: "Orthodox Judaism."

Friday Evening, January 13th: "Conservative Judaism."

Friday Evening, February 10th: "Reconstructionist Judaism."

The dates are subject to change. Please verify dates in our weekly *Bulletin*.

Library Reopens

Dr. Reuben Finkelstein, Chairman of the Library Committee, has announced that the Library is now reopened. The library has recently been moved from the third floor of the Center building to spacious quarters in the Lincoln Place building at the rear of the Center. The new quarters have been equipped with special shelving to better display and circulate its 12,000 volumes. The schedule is as follows: Monday, Tuesday, Thursday: 1:30 to 9:30 P.M.; Wednesday: 3:30 to 9:30 P.M.; Sunday: 10 A.M. to 2 P.M.

Sabbath Services

Kindling of Candles at 4:06 P.M.

Friday evening services at 4:15 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra, or portion of the Torah—"Vayishlah"—Genesis—32.4-36.43 Haphtorah reading: Prophets Obadiah 1.1-21.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:00 P.M.

The lecture in Yiddish by Dr. Leon Thorn will begin at 3:45 P.M.

Minha services at 4:15 P.M.

Daily Services

Morning services at 7 and 8 o'clock.

Minha services at 4:15 P.M. followed by Maariv.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Lawrence Newman of 2323 Avenue S on the Bar Mitzvah of their son, Howard, at the Center this Sabbath morning, December 3rd.

Rabbi Kreitman to Lead Israel Pilgrimage

Rabbi Benjamin Kreitman will lead a pilgrimage to Israel and a tour of Europe next summer, it was announced this week by William Taube Travel Service, Inc.

Leaving New York July 15th and returning August 19th, the trip will be high-lighted by a comprehensive tour of the Holy Land, visiting all principal centers of historic and religious interest, and including official receptions by the Chief Rabbi and other dignitaries. Visits to the leading cities of England, France, Switzerland, and Italy will round out the tour.

Those persons interested in joining the tour should contact Mr. Harry Blickstein at MUrray Hill 2-0342 or SLocum 6-7852.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Israel Kramer.

Mrs. Claire Mitrani in honor of her son's wedding.

Personal

The Jewish Chronic Disease Hospital of Brooklyn has formed the "Isaac Albert Research Institute" in honor of Mr. Isaac Albert, who for many years has been its President.

Hebrew School P.T.A.

Meeting, Tues., Dec. 13

The next regular meeting of the Parent-Teachers Association of the Hebrew School will be held on Tuesday evening, December 13th, at 8:45 P.M. A very fine Hanukkah program has been arranged. Rabbi Benjamin Kreitman will be the guest speaker. Collation will follow. All are welcome.

**DON'T DELAY —
MAIL "AD" CHECKS TODAY**

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLER, MISS MARJORIE: Res.: 1563 Pitkin Ave.

BARER, HARVEY S.: Single; Res.: 507 Bradford St.; Bus.: Attorney.

BARON, MICHAEL: Married; Res.: 440 Lenox Rd.; Bus.: Builder.

BESEN, STANLEY: Single; Res.: 1660 Andrews Ave., Bronx; Bus.: Engineer, 34 Exchange Pl., Jersey City.

BELFER, CHARLES J.: Single; Res.: 45 Linden Blvd.; Bus.: Retired.

BRASS, LOUIS: Married; Res.: 377 Montgomery St.; Bus.: C.P.A., 1710 Broadway; *Proposed by* Harold M. Brown, Mrs. Nathan Salwen.

BROWN, FRANK J.: Married; Res.: 395 Ocean Ave.; Bus.: Produce, 97 Warren St.; *Proposed by* Murray Tuchfeld, Henry Spitz.

FLEISCHMANN, MISS ESTELLE: Res.: 1616 Beverly Road.

FRIED, JACK: Married; Res.: 240 Crown St.; Bus.: Wholesale Fruit and Produce, 10 Brooklyn Terminal Market; *Proposed by* Hyman Rachmil.

GERBER, HARVEY: Single; Res.: 5024 Clarendon Rd.; Bus.: Accountant, 4 New Hyde Park Rd.

GOLDWORM, IRWYN: Married; Res.: 1045 St. Johns Pl.; Bus.: Display Manager, 18 East 45th St.; *Proposed by* Monroe Markowitz, Robert Gutchman.

GROBER, ALFRED: Single; Res.: 1106 Clarkson Ave.; Bus.: Refrigeration and Air Conditioning, 980 Rutland Rd.; *Proposed by* Harriet Katz, Muriel Burickson.

HOLTZ, MISS PEARL: Res.: 1384 Carroll St.; *Proposed by* Morris Krugman, David Gold.

HIMMELSTEIN, MISS SHIRLEY: Res.: 707 Foster Ave.

HOROWITZ, MISS ROSALYN: Res.: 1608 Union St.; *Proposed by* Naomi Horowitz, Miriam Flomenhaft.

KUNOFSKY, MISS ESTHER: Res.: 313 Linden St.

LANDAU, MISS LEE: Res.: 135 Clarkson Ave.; *Proposed by* Louis Hammer-schlag.

LIBERMAN, DR. GEORGE: Married; Res.: 1290 President St.; Bus.: Physician, 568 Jefferson Ave.; *Proposed by* David Gold.

MAYER, MISS TONY: Res.: 2901 Avenue I.

MILES, MISS LENORA: Res.: 1593 Bedford Ave.

MILETZNIK, MISS BEATRICE: Res.: 444 Christopher Ave.

MILETZNIK, MANUEL: Single; Res.: 444 Christopher Ave.; Bus.: Health Department Inspector, New York City.

NACHTIGAL, SALO: Married; Res.: 919 Park Pl.; Bus.: Electric, 150-09 South Road, Jamaica; *Proposed by* Harold W. Hammer.

NORVID, WALTER: Single; Res.: 1148 —46th St.; Bus.: Accountant, 509 Fifth Ave.; *Proposed by* Fred Schlossman, Phil Kaminstein.

RAYBURN, SIDNEY: Single; Res.: 557 Wyona St.; Bus.: Window Dresser; *Proposed by* Phil Kaminstein, Fred Schlossman.

SCHNEIDER, SIDNEY: Married; Res.: 1653 President St.; Bus.: Route Salesman, 390 Oakland St.; *Proposed by* Dr. Isaac Salevitz.

SPODICK, MISS ELAINE: Res.: 320 Empire Blvd.

TROY, MISS DORIS ANN: Res.: 638 Montgomery St.

WARD, MISS DOROTHY IRENE: Res.: 324 Williams Ave.

WARD, MISS GERALDYNE: Res.: 324 Williams Ave.

WEINBERG, SEYMOUR: Single; Res.: 476 Crown St.; Bus.: Decorators, 364 Knickerbocker Ave.

WOLFOWITZ, JOSEPH: Married; Res.: 237 Sullivan Pl.; Bus.: Attorney.—C.P.A., 51 Vesey St.

YELLOWITZ, BEN: Married; Res.: 263 Eastern Pkwy.; Bus.: Foreman, 330 West 38th St.; *Proposed by* Julius Kushner.

ZINKER, MISS JOYCE: Res.: 959 Carroll St.

Additional Applications

AUSTIN, ALVIN: Single; Res.: 81 Tompkins Ave.; *Proposed by* Morris D. Berger, David M. Gold.

BRESNICK, MANUEL: Married; Res.: 121 East 55th St.; Bus.: Cashier 1 William St.; *Proposed by* Leo Kaufmann, Robert Bresnick.

BROCK, MISS DOROTHY: Res.: 156 Chester St.; *Proposed by* Harold Kalb.

(Continued on page 13)

THE JUNIOR LEAGUE

THE Junior League has had an eventful month. At its pre-Election Day meeting on November 3, the Hon. Neil M. Lieblich, State Commission of Service Ballots, spoke on the subject: "Politics as a Career." The large number of questions asked afterward indicated a favorable reaction to the talk.

On the following Thursday, the group celebrated the conclusion of mid-term examinations with a game night and open house party. Then came the second in the series on "The Wisdom of the Talmud." Mr. Murray Lerer, a Talmudic scholar and leader of our Oneg Shabbat group, was the guest speaker.

As we go to press, plans have been completed for the Annual Thanksgiving Dance. This project found every member of the group with an important job to do. There was a large turnout, so that a generous sum can be given to charity.

Youth Activities

The Youth Council is now operating at peak efficiency. A constitution is in the process of being written, and it is hoped that the finished document will guide our department for many years. A major project of the Youth Council was the Thanksgiving Week-end of Jewish Living. During this period, which stretched from Wednesday through Saturday, all club members, large and small, were able to spend many happy hours with their friends at the Center. Among the activities were: A Square Dance, A Movie Show, A Costume Party, A Semi-Formal Dance, An Oneg Shabbat, A Havdalah service and many more.

Another favorite project of the Youth Council is the club newspaper, *Ha-iton*, which will shortly be published. An editorial staff has already been selected and quite a few articles have been received.

The Regional Convention of the United Synagogue Youth, held on Election Day, saw a record delegation attending from the Brooklyn Jewish Center. The delegates' reports and ensuing discussions have produced many interesting meetings thus far. Attention now turns to the forthcoming National Convention, to be held during the winter vacation week in Cleveland.

YOUNG FOLKS LEAGUE

UPON looking over the agenda of activities for the month of December, one event takes precedence over all others. On Wednesday, December 21, the Young Folks League will sponsor its annual "Federation Night." A gala evening has been planned, highlighted by a film narrated by Dane Clark. The film is designed to acquaint its viewers with the function and work of the Federation of Jewish Philanthropies. I am certain that those of us who are present will have an informative as well as enjoyable evening.

I would like to take this opportunity to clarify a situation which has become quite a problem during the past few months. Non-members are continually approaching the "Door Committee," seeking admittance to our regular meetings. Most of these non-members claim to be guests of members, and thus an extremely embarrassing situation arises. It is not our purpose to turn potential members from our doors, but certain policies and procedures have been established which must be adhered to.

Admittance to our regular meetings can be had only upon presentation of either a paid-up membership card or upon invitation. If you wish to have an invitation sent to a non-member, please give that person's name and address to a member of the Executive Board or leave the information at the desk in the lobby. These names and addresses will then be turned over to Miss Miriam Flomenhaft, our Corresponding Secretary, and invitations will be mailed. If the cooperation of the Young Folks League members can be had, the entire problem will be eliminated.

Calendar of Events

Fri., Dec. 2: Attend the Late Friday Night Services, followed by the Oneg Shabbat sponsored jointly with the Junior League every Friday night.

Sat., Dec. 2, 3, 4: U.J.A. week-end at the Concord Hotel, Kiamesha Lake, N. Y.

Sat., Dec. 3: Attend our weekly Sabbath Services and join us in our YFL row in the Main Synagogue.

Sun., Dec. 4: Get together and "bowl" with us at the Kings Recreation on Clarkson and New York Avenues. Join us every Sunday afternoon at 2 P.M.

Wed., Dec. 7: Regular meeting—Annual

Hanukkah program—Miss Naomi Horowitz, chairman. The meeting will start at 9 P.M. promptly. Present membership cards.

Wed., Dec. 14: Regular meeting—Forum sponsored jointly with the Center. Speaker, Dr. Harry Freedman, on "Ethics of the Talmud." Dancing and refreshments will follow.

Dec. 16, 17, 18: Week-end sponsored by

YPL at Concord Hotel.

Wed., Dec. 21: Regular meeting—Gala "Federation Night" program on behalf of Federation of Jewish Philanthropies.

Wed., Dec. 28: Regular meeting—The Dramatic Group will provide the program of entertainment on that evening. Arnold Magaliff, chairman—starts at 9 P.M.

IRA M. GROSS,
President.

Young Married Group

IT GIVES me great pleasure to advise you that our Young Married Group is progressing in its activities and growing in number. At our recent meeting when we had a parlor discussion in "Sex Morality in the Jewish Religion," we had the pleasure of an agreed viewpoint by Rabbi Max Schenk, of the Reform Temple Shaare Zedek and our own Rabbi Benjamin Kreitman, who so wonderfully expounded our Biblical History of marriage in Judaism.

Our November 23rd meeting featured "Charades" for our usual game night program. To further the Thanksgiving Week-end on Saturday night, November 26th, we had tickets for "Hatful of

Rain," starring Shelley Winters and Ben Gazzara, the Broadway dramatic hit which all who attended enjoyed.

Our December 14th meeting will be in association with the Adult Institute Program, Dr. Harry Freedman will lecture on "Ethics of the Talmud." Last but by far not the least important to us today, is the supporting of our banquet on December 11th. We must get or give \$125. in advertisements. Let us show the general Center Membership just what our Young Married Group can do.

WILLIAM BRIEF,
President.



Delegates representing the Brooklyn Jewish Center at the banquet concluding the recent United Synagogue of America convention held at the Concord Hotel. Left to right: Dr. Benjamin Kreitman, Max Goldberg, Mrs. Max Goldberg, Mrs. Benjamin Markowe and Benjamin Markowe. Standing, left to right: Harold W. Hammer, Mrs. Harold W. Hammer and Harold Kalb. Mr. and Mrs. Frank Schaeffer who were also delegates were not present when this picture was taken.

THE HEBREW SCHOOL

THE first Community Breakfast of the current school year was held on Sunday, October 30. The breakfast was preceded by morning services conducted by the Post Bar Mitzvah and High School classes. A very enjoyable repast was prepared by the PTA committee headed by Mrs. Alice Kalton. Mr. Paul Kushner was guest speaker and led the discussion on his recent trip to Israel. The audience of 60, despite inclement weather, was inspired by the entire proceedings and a wonderful time was had by all.

The Parent-Teachers Association held its first meeting of the new season 5716 on Wednesday evening, November 2. The magnificent attendance was a tribute to the wonderful accomplishments of the Parent-Teachers Association in the past years and the expected continuation of such activities on the part of the new administration. A splendid program was arranged by Mrs. Sarah Epstein, the outgoing president, who presided. The program included:

A report on the School by Mr. Aaron Krumbein, acting principal; musical selection by our own Cantor William Sauler assisted by Mr. Sholom Secunda; an inspiring address by Dr. Israel H. Levinthal. The new officers were installed by Rabbi Mordecai H. Lewittes, principal, and this was followed by a response from Mrs. Sadie Soloway, the new president.

The new officers for the coming year are, Mrs. Sadie Soloway, president; Mesdames Luba Aminoff, Esther Crawford and Sylvia Moskowitz, vice-presidents; Mrs. Sophie Crystal, recording secretary; Mrs. Alice Kalton, corresponding secretary; Mrs. Faye Gutchman, financial secretary and treasurer.

At a faculty conference held on November 8, the faculty of the Hebrew School was privileged to have as its guest, Mr. Diamond, of the Jewish Education Committee, who explained to the teachers the benefits of joining the Group Insurance Plan for teachers in Jewish religious schools of New York City, and also the Jewish Teachers Retirement Plan. Eligible teachers were urged to take advantage of the services and plans offered.

On Saturday, November 19, four classes of the Hebrew School which have begun the study of Humash in the original Hebrew, were feted in the main synagogue in the Brooklyn Jewish Center's traditional *Hagigat Bresbith*. Mr. Aaron Krumbein, acting principal, presented the students to Rabbi Levinthal, who conducted the ceremony in tribute to the new students of Bible. A Kiddush was arranged in honor of our future Biblical scholars by the Sisterhood at the end of the service.

Individual grade conferences have been arranged for all classes to begin on November 21 and will be continued through Thursday, January 12, 1956. Parents will have an opportunity to visit their child's class for an hour and then discuss with the teacher and principal the curriculum and course of study. Parents are urged to make every effort to attend the grade conferences.

Membership Applications

(Continued from page 11)

GOLDBERG, MISS SUSAN: Res.: 141 Bristol St.; *Proposed by* Harold Kalb.

GRIBOFF, MISS THELMA: Res.: 196 Rockaway Ave.

MILLER, MORTON: Single; Res.: 7212 —19th Ave.; Bus.: Attorney, 550—5th Ave.; *Proposed by* Norman Kimmelman.

SANDS, LEONARD B.: Single; Res.: 175 Eastern Pkwy.; Bus.: Dept. Store Executive, Klein's, Union Sq., N. Y.; *Proposed by* Shelley Libman.

TEPLITSKY, MILTON: Married; Res.: 175 Eastern Pkwy.; Bus.: Suit & Coat Operator, 251 W. 39th St.

FRANK SCHAEFFER,
Chairman, Membership Committee.

In Memoriam

The Brooklyn Jewish Center announces with deep regret the passing of its member

Edward Maues

of 69-29—172nd Street, Flushing, L. I., on November 21, 1955.

We extend our most heartfelt sympathy and condolence to the family and relatives in their bereavement.

Next

FORUM of the Season

THE FORUM COMMITTEE

in conjunction with the

INSTITUTE OF JEWISH
STUDIES FOR ADULTS,
YOUNG FOLKS LEAGUE

and the

YOUNG MARRIED GROUP

is sponsoring a series of
FOUR LECTURES

on

"THE ETHICS OF
JUDAISM"

Wednesday, December 14
8:30 P.M.

DR. HARRY FREEDMAN

Lecturer in Bible at Yeshiva
University, Editor of the Soncino
Talmud and Midrash

Subject:

"THE ETHICS OF THE
TALMUD"

Admission FREE to Members and
Students of the Institute.

Non-members—\$1.00 for Series.

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

The Hanukkah holiday which will soon be with us, is an anniversary of a miraculous restoration which is celebrated in every Jewish home as the Festival of Rededication, frequently called the Festival of Lights, from the practice of kindling lights. Because of the bravery and moral stamina of the Maccabees, this festival commemorates one of the most unequal struggles and brilliant victories in the history of the Jewish people.

As these Hanukkah lights are kindled and grow brighter day by day, they become for the Jewish people little flames of faith in all its aspects, religious, cultural and moral, which will one day become the unchallenged right of every human being; faith in the ultimate triumph of all righteous causes despite the odds that may be arrayed against them.

When we place our Hanukkah lamp in our window, let us utter a prayer for the fulfillment of all our efforts to build a rich Jewish life for our families and a strong Jewish community for our people.

MOLLY MARKOWE,
President.

Mother-Daughter Luncheon

Our annual Mother-Daughter Luncheon, always a glamorous affair, was made more meaningful for us this year since it also served as a celebration of Sisterhood's 35th anniversary. After the singing of the Anthems, beautifully rendered by Cantor Sauler, and a most inspiring Invocation delivered by Rabbi Kreitman, our president, Mrs. Markowe extended a warm welcome to the large assemblage of members and guests. In briefly tracing the history of Sisterhood throughout the years, Mrs. Markowe paid tribute to the ten presidents preceding her who had made such significant and permanent contributions toward the life of our Sisterhood and the Center. Mrs. Abraham Meltzer, Luncheon Chairman, struck the keynote of the afternoon when she said, "The wisdom of woman builds the home. To her the Talmudic phrase applies, It is woman alone through whom God's bless-

ings are vouchsafed." In his greetings to us Rabbi Levinthal declared that activity in Sisterhood work will bring a radiance to our lives, and he rejoiced to see this spirit reflected in the faces of all the women present.

After a sumptuous luncheon, a beautiful fashion show presented by Martin's of Brooklyn, and the awarding of thirty door prizes, we adjourned for the afternoon, with a feeling of happy anticipation at the thought of celebrating our Twentieth Annual Luncheon next year. Mrs. Meltzer, and her co-chairman, Mrs. Bernard Matikow, are to be congratulated for their zealous efforts which resulted in this successful and completely enjoyable function.

October Meeting

A large and enthusiastic gathering of our members assembled for the regular meeting held on October 17th. Mrs. Markowe, president, called on several project chairmen for their reports—specifically for luncheon reservations for our Mother-Daughter luncheon; Journal Ads; and Serve-a-Camp. She then presented Mrs. Isador Lowenfeld, chairman of the afternoon. The program was unique in that our "guest speakers" were two of our most active Sisterhood members. Mrs. Ira Gluckstein, Chairman of our Social Actions Committee, and an ardent worker in all Sisterhood endeavors, delivered a most enlightening and factual report on "Arms and the Arabs." She stated that the U.N. should be asked to guarantee the borders between Israel and the Arab countries and thus try to avoid the holocaust of war. Mrs. Julius Kushner, who recently returned from Israel, literally took us on a trip through that country, telling us how overcome with awe she was as she found herself "walking through" the pages of ancient biblical history. We were told, among many other facts, of the Kibbutzim manned by young people dedicated to creating fertile lands out of barren deserts. It was fascinating to re-live Mrs. Kushner's trip with her, and it kindled within us a greater desire to dedicate ourselves to the State of Israel in its many struggles for existence. As a delightful interlude, Mr. Sam Beck-

erman entertained us with a number of gay and charming selections on the accordion. After delightful refreshments, another "edition" of successful Sisterhood programming was brought to a close.

Dinner-Dance, Progress Report

At a recent Center Membership Social, Mrs. Frank Schaeffer, co-chairman of the Dinner-Dance Committee, appealed to all present to pledge their personal "ads" for the Souvenir Journal, as well as to obtain ads from other sources. We are glad to report that the appeal met with a generous response. As a result of a letter sent to all Sisterhood members by Mrs. M. Robert Epstein, Sisterhood chairman, many ads have been received. Mrs. Isador Lowenfeld, chairman of the "Kiddie" and "In Memoriam" pages, reports that a large sum has been raised through these mediums.

The time is running out! We know you and your husband will want to attend this event on Sunday night, December 11th. You can be "among those present" by giving or getting \$125 in ads. Send in your ad blanks and checks today. As a special bonus to Sisterhood members, all those who secure \$25 in ads above the quota of \$125, will be invited to a matinee performance of the best-selling Broadway play, "The Diary of Anne Frank" (date to be announced). We are confident that this will serve as an added incentive for every member of Sisterhood to cooperate in this endeavor which is so vitally important for the welfare and well-being of the Center.

Israel Bonds

The Fifth Annual Hanukkah Festival for Israel will take place on Thursday, December 15th, at 8:00 P.M. at Madison Square Garden. Free reserved tickets for this gala event will be given to all purchasers of Israel Bonds in the amount of \$100 or over. Those of us, fortunate enough to attend last year's Festival, will recall what a memorable evening it was. This year's program promises to surpass all others. This is your opportunity to share a glamorous evening with all our people dedicated to the cause of aiding the State of Israel. Please contact Mrs. Anne Weissberg, chairman, at ST 3-0639, and give her your orders for bonds.

Cheer Fund

Our Cheer Fund has been enhanced by the following contributions:

In gratitude for the recovery of Mrs.

David Spiegel: Mrs. Julius Kushner, Mrs. Benjamin Levitt, Mrs. Moses Spatt; In memory of her brother: Mrs. William Rothstein; For recovery of Mr. Carl Kahn: Mrs. Julius Kushner.

All donations to the Cheer Fund, which aid us in supporting the many organizations that appeal to us, should be made through Mrs. Fanny Buchman, chairman, PR 4-3334.

Kiddush

Mrs. Leo Kaufmann, chairman, announces that the following members are sponsoring a Kiddush for the Junior Congregation:

Dec. 3rd: Mr. and Mrs. Abraham Slepian, in honor of their son's marriage.

Dec. 10th: Mr. and Mrs. Louis Daum, in honor of their 33rd wedding anniversary.

Dec. 17th: Mr. Robert Kritz, of the Young Folks League, in honor of his forthcoming marriage.

Dec. 24th: Mr. and Mrs. Lester Shirk, in honor of their son, Stephen's Bar Mitzvah.

Jan. 7th: Mr. and Mrs. Nathan Garelik, in celebration of their purchase of a new home.

Federation of Jewish Philanthropies

Mrs. A. David Benjamin and Mrs. Julius Kushner, chairmen, report that kits have been distributed to the "workers committee" to contact their prospects for this worthy cause. Federation supports 118 welfare and health agencies which concern all of us. Members are urged to send their donations to our chairmen, in care of the Center at their earliest opportunity.

Israeli Flag

Sisterhood proudly announces the purchase of an Israeli Flag for the Center to replace one which has deteriorated through the years. We fervently hope that this banner will be symbolic of those flying over Israel today, and that it will be a harbinger of peace to the valiant State of Israel.

Calendar of Events

Wed., Dec. 7th: Executive Board meeting—1 P.M. Luncheon will be served.

Thurs., Dec. 15th: Fifth Annual Chanukah Festival for Israel. Sponsored by Israel Bonds. Tickets may be obtained by purchasing \$100 Bonds or more. Call Mrs. Bernard Weissberg—ST 3-0639.

Mon., Dec. 19th: General Sisterhood meeting, 8:15 P.M. Guest Speaker, Rabbi Mordecai H. Lewittes—A Message in Observance of Jewish Book Month. Musical program by Isaac Ostrowiak, Concert Violinist. Mrs. Frank Schaeffer, Chairman.

Serve-a-Camp

Mrs. Syd Seckler, chairman of this committee, is seeking useful articles to send to soldiers over-seas for Chanukah gifts. Contact her at PR 4-1916, and tell her of your desire to help in this worthy endeavor for our boys in the armed forces.

TOYNBEE'S MISINTERPRETATION OF JEWISH HISTORY

(Continued from page 6)

definition proves most eloquently that the Jew and the Jewish civilization are very much alive, the living evidence of the truth of the Psalmist's words: "I will not die, but live, and declare the work of God!"

How then are we to interpret Toynbee himself? He is, indeed, no anti-Semite in the ordinary meaning of that term. He denounces in strongest terms Hitler's cruelties against the Jews, and I am certain that he would defend the Jew everywhere against physical oppression. I think, however, that we may say of him that he is guilty of what the brilliant Solomon Schechter characterized as the "higher anti-semitism." He would not harm the body of the Jew, but he would rob him of his soul—his spiritual self. The ancient Rabbis, in their further portrayal of Balaam, the ancient prophet of the gentile world, make an interesting play on his name—*Bilaam*—*bala am*, "he wanted to swallow—to annihilate the people of Israel (Sanhedrin 105a)." Professor Toynbee would want to consume the life-giving soul and spirit of the Jew, have him remain a fossil, a remnant of a petrified religion.

Brilliant as his study is when he reviews the life and achievements of other civilizations, so blind is he and so unjust when he attempts to interpret the Jew. It is the distinction of the Jew that he responded in glorious fashion to the challenges of the Balaams of every age. He will respond, I am confident, to the challenge of the Balaam of our day in equally glorious fashion. He will work and strive and sacrifice to rebuild his own life everywhere, and the life of his people in their old-new land, so that he may continue to contribute his blessed spiritual and cultural gifts for the enhancement of world civilization.

You recall the conclusion of the Biblical story of the ancient Balaam. He came to curse Israel, but instead was forced to

bless Israel. I have the faith and the confidence that though Professor Toynbee came to ridicule and to denounce Israel's attempt to revitalize his national and spiritual life, that though he would have the world believe that the Jew is no more than a fossil, and Judaism a petrified religion, the day will yet come—soon, I believe—when Professor Toynbee will see on Zion's heights the flowering of a great and blessed Jewish civilization; when he, too, like Balaam of old, will proclaim: "How beautiful are thy tents, O Jacob, thy tabernacles, O Israel!"

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office, HY 3-8800.

The following recommendations were accepted by the Board of Trustees and went into effect on January 1, 1955:

"Be it resolved that after January 1, 1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

"Father and Son" Day This Sunday

This Sunday, December 4th, members are invited to attend the gym together with their sons of 10 years of age and over between the hours of 10 A.M. to 2 P.M., only.

THE PRESIDENT'S REPORT FOR 1955

By DR. MOSES SPATT

President of the Brooklyn Jewish Center

The following report on the Brooklyn Jewish Center was submitted by Dr. Spatt at the 37th Annual Meeting on October 27, 1955.

IT IS my pleasure to welcome all of you tonight to the 37th Annual Meeting of the Brooklyn Jewish Center.

I presume that all of you are aware of the fact that the Constitution has been amended through the acquiescence of the Board of Trustees, the Governing Board and the membership, to change the annual meeting date from the last Thursday in January to the last Thursday in October. We feel that the annual meeting held at such date, namely: tonight, will act as a stimulus to revitalize all our activities for the coming fiscal year. We also feel that we shall have the privilege of having present in our midst such members as usually leave the city for the winter season.

This is my third annual report to you as your President, and while it has been a successful year as to our day-to-day activities, our problems have not been resolved, especially so from the point of view of Center finances.

CENTER FINANCES.

Our Center finances depend, as you know, on three main sources of income: membership dues, catering, and the sale of High Holy Day tickets.

You are no doubt aware that our membership has been lessening progressively in the last few years, while our operating costs have increased steadily because of increasing Center activities.

Dr. Levinthal, in the opening remarks of his Yom Kippur sermon, informed you that the Board of Trustees had decided not to have an appeal for funds during the services so as not to affect the solemnity of the services. We did, however, have the Kol Nidre appeal in the Center's traditional manner, namely, by mail and telephone. I am happy to report that we realized approximately \$11,000.00.

We did not engage in any other fund raising appeal for the Center during 1955. We are therefore faced with a deficit.

In order to balance our budget and absorb the costs of our ever-increasing activities, we are honoring three Honorary Presidents at an annual Dinner-Journal-Dance to be held at our Center on Sunday evening, December 11th, 1955. This event will be the gala social affair of the year, which we trust will produce an additional source of income to meet our needs.

A committee under the able leadership of Mr. Harry Leventhal, Mr. Rubin Frieman and Mrs. Frank Schaeffer, with Mr. Harry Blickstein taking care of the publicity, is actively engaged in making this affair a social as well as a financial success.

You have received communications from Dr. Levinthal, from the committee, as well as from myself, informing

you of the importance of this affair, as well as the details of the method of admission to the dinner.

We earnestly and sincerely trust that you will support the committee to the fullest extent possible.

MEMBERSHIP.

There are varied and manifold reasons for the decrease in membership of our Center. While we have been noting with anxiety the changes taking place in our neighborhood, I do not believe this fact is the sole cause of such decreasing membership. We are particularly heartened by the earnest efforts made by the Membership Committee, under the chairmanship of our vice-president, Mr. Frank Schaeffer, to overcome such loss of membership. His committee is conducting an intensive membership drive and has exerted every effort to find means to keep our new members, as well as the entire membership, interested in the affairs of our Center.

It is also gratifying to find the Membership Committee presently proposing several methods of maintaining a more permanent type of membership, and it has already been partially successful in reducing the resignations that unfortunately seem to be an annual problem.

I wish to reiterate what I have already pointed out, and which has been stressed at a recent meeting of the Board of Trustees, that the answer to membership problems is "personal contact."

A large number of Jews living in our neighborhood and still moving into our vicinity are excellent material for Center membership. It is up to us to sell the Center to them. This is not a difficult task. Our institution is nation-wide in importance, our leaders participate in all communal affairs and our activities extend far beyond the walls of our Center.

This fact alone is one of the strongest selling points of membership, in addition to the many benefits offered by the Center building itself. I therefore ask all of you to mentally pledge that you will enroll at least one new member during the coming fiscal year, so that our membership will again exceed the 2,000 mark.

CENTER ACTIVITIES.

Despite your immense interest in our institution, it would be boring indeed to take up too much time and go into detail of all our activities. Needless to say, they are increasing from year to year.

Our religious services continue to attract large numbers of worshipers, members and non-members alike, and the high standard of these services has enhanced membership in our institution. We are indeed indebted to Dr. Levinthal, Dr. Kreitman and Rabbi Lewittes for such exceptional standards. Our Cantor, William Sauler, and the Choir, under the leadership of Sholom Secunda, have contributed to the excellent manner in which our services are

conducted. The Ritual and Religious Service Committee under the chairmanship of Mr. Jack Sterman, has devoted intensive effort to maintain the high level of dignity and reverence in accordance with Center tradition.

Our educational activities have expanded greatly during 1955, including of course our Hebrew School. Our registration presently is as large as we can accommodate within the physical capacity of our building. We have created some new classrooms by the removal of the library to the Lincoln Place building. We have refurbished all the other classrooms in our main building. We are presently remodelling the Lincoln Place building so as to create three comfortable classrooms, consistent with the physical limitations of the building. This work has been progressing under the direction of Mr. Joseph Levy, Jr., to whom we are indebted for his efforts.

It is pertinent to call to your attention the growth of our high school department, such as the Senior Group, the Pre-Bar Mitzvah Group, the Post-Graduate Group and the Consecration Group. In addition, the students who join the Hebrew High School of Greater New York, a branch of which meets in our building, attend three times a week.

Outstanding amongst the activities sponsored by the Hebrew Education Committee under the chairmanship of Mr. Julius Kushner, is the Junior and Children's Groups, which meet for worship each Sabbath and holiday. The services are almost entirely conducted by the students under the guidance of the Hebrew School Faculty, and Rabbi Lewittes.

The Parent-Teachers Association, which has previously been under the able leadership of Mrs. M. Robert Epstein, has as its new president, Mrs. Herman Soloway, whose efforts are deeply appreciated by our membership.

Our Center Forum, under the leadership of our secretary, Mr. Harry Blickstein, has been sponsoring a number of fine lectures for both members and non-members, in conjunction with the Institute of Jewish Studies for Adults, of which Dr. Reuben Finkelstein is chairman. Having met with success, they have decided to conduct again this year a series of four lectures by prominent speakers on the subject of ethics.

The Institute of Jewish Studies for Adults has also attracted an unprecedented number of students this year under the expert guidance of Dr. Kreitman and a competent faculty.

As I have previously remarked, the Center library, which celebrated its 20th Anniversary this year, has been moved to one of the Lincoln Place buildings. Dr. Reuben Finkelstein, chairman of the Library Committee, has diligently cooperated with Dr. Elias Rabinowitz, our librarian, in the creation of a fine, easily accessible location. The collection of over 12,000 volumes is well displayed, and there is presently ample room to take advantage of these facilities.

I heartily recommend to you that you spend some time in our new library.

The Center publications have continued to be a source of pride to us, and are still performing a valuable service to the membership and to non-member readers. These are the monthly *Jewish Center Review*, and the *Weekly Bulletin*. The *Review* enjoys a national reputation and other institutions have followed the Center's activities through it as a model for their own programs. This publication has a mailing list of prominent Jewish leaders in other communities, who make use of the *Review* as a guide. Mr. Louis Gribetz is chairman of the Editorial Board of the *Review*, and Mr. William I. Siegel, the vice-chairman.

One of the important activities conducted by the Center is our department of Youth Activities under the able leadership of Mr. Irvin I. Rubin and his committee. This department has been conducting 16 clubs and two Junior League Groups, and a Saturday afternoon Oneg Shabbat Group. It is interesting to note that the Junior Group has to be divided into two groups because of the large enrollment. If we had the proper accommodations, we could easily enroll 1,000 children, and it now becomes necessary for us to refuse additional applications. The Center is grateful to Mr. Hyman Brickman for his outstanding services in cooperating with the committee.

Our monthly membership socials, conducted by the Center Social Committee under the chairmanship of Ira Gluckstein, have been a means of bringing our members together for an evening of social relaxation. They have been an outstanding part of our program, and have helped to create a fine spirit of sociability amongst our members. At this time, it is with a feeling of deep regret that we note the passing of the former chairman of this committee, the late Mr. Saul S. Abelov, a former trustee. His presence shall be sorely missed, and his memory cherished by the Center.

Our Physical Education Department has been rendering a fine service to our members under the leadership of Mr. Israel Kaplan, and the attendance during the past year has been greatly augmented.

For over a quarter of a century, the Center Academy was affiliated with our Center, and it earned an outstanding reputation as a day school. Because of the need for better physical facilities, and because of an acute drop in student registration the Academy decided to move to the East Midwood Jewish Center. We of the Center regret that this had to occur. However, we feel that it is for the best interests of all concerned, and we wish the Academy success in its new surroundings, and trust that it will continue to uphold the high reputation that the school maintained while quartered here.

Our Auxiliary Groups play a very important part in our day-to-day activities through the medium of their varied programs, and are an important arm of our institution.

Our Sisterhood is noted for the high standards of its programs, and its activities. At its last annual meeting, Mrs. Benjamin Markowe was elected president, succeeding Mrs. Frank Schaeffer. The Sisterhood is continuing its energetic work and performing an excellent service for the institution and for the community. We look forward to an enhanced Sisterhood program on their part and trust the Sisterhood will be aggressively instrumental in insuring the success of our annual Dinner-Journal-Dance to be held on December 11th.

The Young Married Group, heretofore known as the Mr. and Mrs. Group, is continually increasing its membership and activities. The president, Mr. William Brief, at the last meeting of the Governing Board, reported a very stimulating program undertaken for the coming year.

The Young Folks League has continued its remarkable growth and development during the last year. The membership consists of all unmarried members of the Center, and it has a most ambitious program, everything that may literally be described as a "beehive" of activity. The president is Mr. Ira M. Gross, who, together with his executive board, is maintaining the high standards of this group. The Young Folks League and the Young Married Group are our training ground for future Center leadership. Many of them are presently serving on the Governing Board of the Center.

It is gratifying to note that they have just contributed the sum of \$1,000 to the Kol Nidre appeal, thereby showing their deep concern for the finances of the Center. We trust they will exert all efforts to insure the success of our coming annual Dinner-Journal-Dance.

COMMUNITY SERVICES.

We have an unexcelled record of service to the Jewish community. We have produced leadership on a national scale for all Jewish causes, and our membership has been actively engaged in fund-raising throughout the year. Special dinners and special events were held on behalf of the national campaigns, and our Sisterhood and our Young Folks League have also held special functions for these drives.

The UJA, chairmaned by Mr. Harry Leventhal, held an annual dinner which was a huge success. The dinner, in behalf of the Federation of Jewish Philanthropies was under the chairmanship of Judge Murray T. Feiden. The Judge is also chairman this year, and a dinner was given on November 10th. The guest of honor was our own Mr. David Spiegel. The Israel Bond Dinner, under the chairmanship of Mr. Maurice Bernhardt, was held on Monday, October 31st, and our beloved Rabbi Levinthal was the guest of honor. Our campaign in behalf of the Jewish Theological Seminary is presently being organized, and I am reasonably certain that the Center will be cognizant of

its duties towards the Seminary, the alma mater of our rabbis.

The Jewish National Fund continues to receive thousands of dollars from our membership in its drive to continue planting forests in Israel.

However, the scope of our activities goes beyond participation in fund-raising. As previously stated, our Hebrew School and Youth Groups are actively providing fine background for youngsters in our neighborhood, many of whom are children of non-members. Meeting rooms are provided by the Center for many local and national organizations at a very nominal fee, or free of charge. This service, however, is a constant drain on the treasury of the Center, as the revenue obtained in no way compensates for the labor and effort involved.

It would be superfluous for me to continue to elaborate further on the Center's communal efforts. I can only repeat that such services are constantly increasing, and our income is constantly being reduced. Therefore, we must seriously consider implementing our income rather than curtailing our activities.

VOTE OF THANKS.

Before concluding my report, I wish to extend my personal thanks and appreciation, as well as my gratitude, to the entire membership, to the many men and women who have given unstintingly of their effort and substance to the growth and development of this institution. I desire to extend my wholehearted thanks to my fellow-officers, namely: Mr. Maurice Bernhardt, first vice-president, Mr. Frank Schaeffer, second vice-president, Mr. Fred Kronish, treasurer, and Mr. Harry Blickstein, secretary. My especial thanks to the honorary presidents, who, because of their experience in many years of service to our Center, were a constant source of wisdom and counsel, namely: Mr. Samuel Rottenberg, Mr. Isidor Fine, and my immediate predecessor, Judge Emanuel Greenberg.

To all the members of the Board of Trustees, the Governing Board, the chairmen and members of the many committees, the officers and boards of the Sisterhood, the Young Married Group, and the Young Folks League, I extend a sincere and appreciative "Thank You" for their selfless devotion to our Center during the past year.

We are indeed forever grateful and forever indebted to our spiritual leader, Dr. Israel H. Levinthal, whose guidance has made the Jewish Center a spiritual stronghold in Judaism. Our thanks to Rabbi Benjamin Kreitman for the splendid success of all departments under his supervision. To Rabbi Mordecai H. Lewittes, I wish to express thanks for his fine supervision and direction of the Hebrew School and the Junior Congregation. An especial thanks are due to Harold H. Hammer for the sincere discharge of a very difficult task. Following in the footsteps of the late Mr. Joseph Goldberg, whose memory will be ever cherished, Mr. Hammer has demonstrated ability in assuming the many administrative duties and responsibilities that accompany the position of Executive Director.

(Continued on page 27)

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The following is a list of the 1955 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Albert, Maurice J.	Friedberg, Nathaniel	Isaacs, Edward	Levy, Abraham	Rutstein, Mrs. Jacob
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A SUMMARY OF CENTER EVENTS JAN.—OCT. 1955

RELIGIOUS • EDUCATIONAL • RECREATIONAL • SOCIAL

FRIDAY NIGHT LECTURES

"The Truth About the Proposed New Ketubah or Jewish Marriage Contract"—Rabbi Levinthal—Jan. 7th.

Series—"Questions Young People Ask"—"What Effect Should Science Have on Religion"—Rabbi Kreitman—Jan. 14th.

"The Jewish Way of Life Defined"—Rabbi Abraham P. Bloch—Jan. 21st.

Series—"Questions Young People Ask"—"Does a Jew Have to Believe That He is Chosen?"—Rabbi Kreitman—Jan. 28th.

"Toynbee's Study of History and His Misinterpretation of Jewish History"—Rabbi Levinthal—Feb. 4th.

"The Ties that Unite British and American Jewry"—The Rt. Hon. Victor Mishcon, Chairman of the London (England) County Council—Feb. 11th. Special musical program presented by the Center Choral Ensemble under the direction of Mr. Sholom Secunda—Cantor William Sauler, Soloist.

"Maimonides and the Modern Jew"—A sermon on the occasion of the 750th anniversary of Maimonides—Rabbi Kreitman—Feb. 18th.

"A Message for Brotherhood Week"—Rabbi Lewittes—Feb. 18th.

Dr. Israel Porush, Chief Minister, The Great Synagogue of Sydney, Australia—Mar. 4th.

"The Three Pillars of Judaism"—Torah, Avodah, Gemiluth Hasidim—Annual Sisterhood Service—Panelists: The Mesdames Edward Baker, Harold Berlowitz; Readers of service: The Mesdames Harry Blickstein, Harry A. Freedman, Joseph Langer, Benjamin Markowe; Moderator: Mrs. M. Robert Epstein. Greetings by Dr. Israel H. Levinthal—Oneg Shabbat followed—Mar. 11th.

Special service in honor of the United Synagogue Youth Groups—"The United Synagogue—Its Program and Its Youth"—Hyman Brickman, Supervisor of Youth Activities introduced the participants: Joseph Aronow, Barbara Blumberg, Abraham Eisenberg, David Spevack, Linda Shander; Readers of the service; Nina Bakstansky, Fred Eisenberg and Harriet Lorren—Mar. 18th.

Concluding Service of the season conducted by Post Bar Mitzvah Fellowship—

Greetings by Dr. Levinthal, Dr. Kreitman and Rabbi Lewittes. Participants: Joel Fisher, Melvin Fox, George Friedman, Seth Greenwald, Martin Nachimson, Allan Pinsky, Gerald Pollack, Charles Stein and Richard Tascandi—March 25th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Mar. 7th and 8th.

First Days of Passover—April 7th and 8th—Sermon by Rabbi Levinthal and Rabbi Kreitman.

Concluding Days of Passover—April 13th and 14th—Sermons by Rabbi Levinthal and Rabbi Kreitman.

Shabuot Services—followed by Consecration Services on first day—Cantata "The Festival of Shabuot" by Mamie G. Gamoran adapted and coached by Rabbi Kreitman under the supervision of Mrs. Rose Rosenthal—Musical direction by Mr. Sholom Secunda—May 27th and 28th.

Special Baccalaureate Service for Center Graduates—Sermon by Rabbi Kreitman—June 11th.

Tisha B'Ab Services—July 27th and 28th.

Slichot Services—Cantor Sauler assisted by the Center Choir under the leadership of Mr. Sholom Secunda—Sept. 10th.

Rosh Hashanah Services—Sermon by Rabbi Levinthal—Sept. 17th.

Rosh Hashanah Services—Second Day—Sermon by Rabbi Kreitman—Sept. 18th.

Rosh Hashanah Services in the Auditorium—Rev. Max Hoeflich officiated—Sermons by Rabbi Kreitman on the first day—Rabbi Lewittes, second day.

Kol Nidre Services—Sermon by Rabbi Levinthal—Sept. 25th.

Kol Nidre Services in the Auditorium—Sermon by Rabbi Kreitman—Sept. 25th.

Yom Kippur Services—Sermon by Rabbi Levinthal—Sept. 26th.

Yom Kippur Services in the Auditorium—Sermon by Rabbi Kreitman—Sept. 26th.

Junior Congregation Services during High Holy Days under the leadership of Rabbi Lewittes and Mr. Robert Kritz.

Children's Congregation Services during High Holy Days under the leadership

of Mrs. Evelyn Zusman.

Succoth Services—Sermon by Rabbi Levinthal—Oct. 1st.

Succoth Services—2nd Day—Sermon by Rabbi Kreitman—Cantor Sauler assisted by the Center Choral Group under the leadership of Mr. Sholom Secunda, officiated on both days.

Concluding Succoth Services—Sermons by Rabbi Levinthal and Rabbi Kreitman—Oct. 8th and 9th.

FORUMS AND LECTURE SERIES

Forums

Harrison Salisbury, N. Y. Times Correspondent—"Inside Russia"—Jan. 3rd.

Dr. Leo Jung, Rabbi, Jewish Center, New York City and Professor of Ethics at Yeshiva University—Theme: "Jewish Life and Thought in the Twentieth Century"—Orthodox Phase—Feb. 9th.

Prof. Abraham J. Heschel, Professor of Jewish Ethics at the Jewish Theological Seminary—Theme: "Jewish Life and Thought in the Twentieth Century"—Reform Phase—Mar. 2nd.

Gen Telford Taylor—Closing Forum of the season—"The Congressional Investigations and Civil Liberties"—May 9th.

Lecture Series

Series of ten lectures—"Issues and Problems of Israel and Zionism" given weekly:

Dr. Samuel Blumenfield, Director of Culture and Education, Jewish Agency for Israel—"The American Jewish Scene—Lights and Shadows"—Jan. 4th.

Prof. Benjamin Akzin, Dean of Law Faculty, Hebrew University—"Should There Be A Separation of Religion and State in Israel?"—Jan. 11th.

Harold Manson, Executive Vice Chairman, Public Information Dept., Z.O.A.—"Political Zionism—Its Past and Future"—Jan. 18th.

Zionist Choral Society—"Israel and Its Music"—"A Cavalcade of Jewish Music" under the direction of Mr. Harry Cooper-smith—Jan. 25th.

Dr. Benjamin Kreitman, Rabbi of the Brooklyn Jewish Center—"What Type of Jew is Israel Developing?"—Feb. 1st.

Dr. Samuel Blumenfield, Director of Culture and Education, Jewish Agency

for Israel—"Why Hebrew"—Feb. 8th.

Mrs. Rose Halprin, Vice Chairman, Jewish Agency for Israel—"Israel and American Jewry"—Feb. 15th.

Dr. Raphael Patai, Professor of Anthropology, Dropsie College—"Israel, Her Peoples and Her Cultures"—Feb. 22nd.

SOCIAL ACTIVITIES

Annual Meeting—Election and Installation of Officers—Showing of motion pictures of important events in the Center from its inception—Jan. 27th.

Dinner inaugurating the Rabbi Israel H. Levinthal Endowed Lectureship in Homiletics arranged by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary—Feb. 7th.

Young People's Purim Service—Sponsored by the Young Folks League, the Young Married Group and the Junior League—Purim celebration followed—Mar. 7th.

Membership Social Meeting—Musical program by Jack Brass and his Guitar—Cantor William Sauler accompanied by Sholom Secunda in a rendition of Purim melodies—Mar. 8th.

Passover Sedorim—Apr. 6th and 7th.

Membership Social Meeting—A One-Act Comedy "A Marriage Proposal"—presented by the Dramatic Society of the Young Folks League—Apr. 19th.

Dinner in behalf of the United Jewish Appeal—Guest Speaker, Bruce McDaniel, former Director, U. S. Foreign Operations Mission to Israel—May 5th.

Israel Book Exhibit—Sponsored by Histadrut Ivrit of America—An exhibit of literary treasures of Israel translated in the language of the Bible and the works of Shakespeare—May 9th to May 12th.

Annual Meeting—In accordance with Constitutional amendment change in date of Annual Meeting to October of each year instead of January—Opera Vignette—"Rigoletto" presented by Luigi and Hulda Rossini—Cast: Mathilde Sarrand, Lee Johnson, John English—Oct. 27th.

SISTERHOOD ACTIVITIES

Jan. 3rd: Participation in Brooklyn Torah Fund Rally at Beth El Jewish Center of Flatbush—Mrs. Marian Siner, Guest Speaker.

Jan. 12th: Participation in Federation of Jewish Women's Organization's Annual Convention and Luncheon at Hotel Astor.

Jan. 24th: Meeting—Film—"And the Bush Was not Consumed"—Mrs. H. Her-

bert Roseman, National Vice President of Women's League, Guest Speaker—Mrs. Benjamin Markowe, Chairman.

Feb. 14th: Participation in UJA Rally at the Hotel Astor.

Feb. 24th: Meeting—Program in observance of Jewish Music Month—Cantata "Festival of Dedication" presented by Sisterhood Players and Choral Group under the direction of Sholom Secunda—Cantor William Sauler, Soloist—Mrs. Julius Kushner, Chairman.

Feb. 28th: Participation in Annual "Chai" Luncheon at East Midwood Jewish Center—Mrs. Benjamin Markowe, Chairman.

Mar. 4—6: Week-end at Laurel in the Pines, Lakewood, N. J., in conjunction with the Social Committee of the Center—Mrs. Carl A. Kahn, Chairman.

Mar. 16th: Annual Torah Fund Luncheon—Sisterhood Players presented "The Escapist"—Guest Artist, Mascha Benya—Guest Speaker, Dr. Benjamin Kreitman—Chairman, Mrs. William Sauler; Co-chairmen, Mrs. Harry Kurtzman and Mrs. Leonard Sonnenberg.

Mar. 28th: Meeting—Passover program—"Model Seder" conducted by the Center Academy graduating class under the leadership of Mr. Leo Shpall—Mrs. James Heller, Guest Speaker—Passover Songs led by Miss Naomi Nathanson—Mrs. Julius Kushner, Chairman.

Mar. 28th: Participation in UJA Brunch—Report of UJA workers.

Apr. 18th: Participation in Workshop and Brunch in behalf of Women's League of the United Synagogue of America at Temple Emanuel, Brooklyn—Chairman, Mrs. Benjamin Markowe.

Apr. 25th: Meeting—Gala Celebration of Israel Independence Day, Guest Speaker, Mrs. Morris B. Levine on "Personal Glimpses of Israel"—Musical program by Isobel Walters, Concert and Radio Artist in a medley of International songs, accompanied by Sydney Raphael—Chairman, Mrs. Israel Kaplan.

May 4th: Participation in UJA Luncheon for donors of \$25 or over at home of Mrs. Alexander Dolowitz.

May 12th: Participation in "Jewish Day for the Blind" at the Hotel St. George—Mrs. H. A. Kurtzman, Chairman.

May 18: Testimonial Reception to Mrs. Frank Schaeffer honoring her retirement as President of the Sisterhood—Addresses

by Dr. Levinthal and Dr. Kreitman—Guest Speaker, Mr. Harry Blickstein, Secretary of the Center—Musical Program by Mr. Norman Atkins, Baritone—Mrs. M. Robert Epstein, Chairman.

May 23: Participation in Women's League Special Conference and Luncheon at Bay Ridge Jewish Center—Mrs. Isador Lowenfeld, Chairman.

May 7th: Mother's Day Service and Kiddush to all mothers of Hebrew School Children sponsored in conjunction with the Hebrew Education Committee and the P.T.A. of the Hebrew School.

June 1st: Closing meeting and gala UJA Festival Under the Stars—Guest Speaker, Marcella Kingdon—Inspiring musical program.

June 9th: Closing Executive Board Meeting and Luncheon.

Sept. 21st: Opening meeting of the season and Installation of Officers—Greetings by Rabbi Levinthal and Rabbi Kreitman—Dramatic presentation of the current hit play "Damn Yankees" by Pearl Groothius—Mrs. Frank Schaeffer, Chairman.

Oct. 17th: Meeting—Speakers: Mrs. Ira Gluckstein on "Arms and the Arab"—Mrs. Julius Kushner on "Israel as I Saw It"—Musical Program by Sam Beckerman in a medley of International Piano and Accordion selections—Mrs. Isador Lowenfeld, Chairman.

Oct. 18th: "U.N." Trip—Mrs. Ira Gluckstein, Chairman.

Oct. 26th: Annual Mother-Daughter Luncheon and Fashion Show—Mrs. Abraham Meltzer, Chairman; Mrs. Bernard Mattikow, Co-chairman.

YOUNG MARRIED GROUP

Jan. 11th: Meeting—Panel Group Discussion, "What to Teach Our Children About God"—Rabbi Mordecai H. Lewittes, Moderator.

Jan. 25th: Meeting—Lecture, "Israel and Its Music", co-sponsored with the Brooklyn Zionist Region, Institute Jewish Studies for Adults and the Hadassah Brooklyn Region—Musical program by Zionist Choral Group under the direction of Harry Coopersmith.

Feb. 8th: Meeting—Lecture by Dr. Samuel Blumenfeld, Director of Culture and Education of the Jewish Agency for Israel on "Why Hebrew?"

Feb. 23rd: Meeting—Speaker, Director of the New York Bureau of the Margaret Sanger Research Institute—Outline of work done by the Institute regarding the

International Planned Parenthood League.

Mar. 7th: Gala Purim celebration—Megillah reading.

Mar. 22nd: Meeting—Program commemorating Jewish Music Month—Mr. Morris Traub on interpretations and analyses of classical musical compositions.

Apr. 11th: Meeting—Presentation of film "The Passover of Rembrandt Van Rijn"—A brief message of the Passover Festival by Rabbi Kreitman.

Apr. 26th: Meeting—Mr. Harold Becher, a member of the Center Governing Board presented his interpretations of the "Book of Job." Presentation of slate of officers and Executive Committee for the new season commencing Sept. 1955.

May 7th: Annual "Cotillion" co-sponsored with the Young Folks League.

May 17th: Meeting—Movies and social evening.

June 14th: Election of officers and Executive Board members—Farewell reception to Mr. Robert Fox, Administrative Assistant.

Oct. 12th: First Meeting of the season—Dr. Benjamin Kreitman, Speaker—"Paper Bag" Dramatics.

Oct. 26th: Meeting—Discussion on "Sex Morality in the Jewish Religion" by Rabbi Max Schenk of Congregation Shaari Zedek.

A social hour and refreshments followed each meeting.

YOUNG FOLKS LEAGUE

Jan. 9th: Participation in Junior Division, UJA Dance at Hotel Roosevelt.

Jan. 12th: "Square Dance."

Jan. 14-16: Week-end at Colonial Gardens, Peekskill, N. Y., sponsored by N. Y. Region YPL National Leadership Institute.

Jan. 19th: Meeting—Lecture and musical commentary by Sholom Secunda of "The History of Jazz."

Jan. 22nd: Participation in dance in behalf of the American Zionist Fund at Congregation Beth Elohim.

Jan. 26th: Meeting—3rd in series on "Great Jewish Books"—Rabbi Max Schenk of Temple Shaare Zedek on "Basic Judaism."

Feb. 2nd: "Paper Bag" Dramatics—Ike Gross, Chairman.

Feb. 6th: Participation in YPL New York Region's "Snow Ball"—Dance music by Murray Baum and his orchestra.

Feb. 13th: "Brunch" in honor of Morris Hecht, an Honorary President of the

Young Folks League.

Feb. 16th: "Paper Bag" Dramatics—Ike Gross, Chairman.

Feb. 18-22: Participation in YPL National Convention at Willard Hotel, Washington, D. C.

Feb. 23rd: Meeting—Report on YPL National Convention.

Mar. 7th: Joint Purim Services and gala program.

Mar. 9th: Meeting—Program commemorating Jewish Music Month.

Mar. 16th: Meeting—Discussion of "An Evaluation of the Current Stock Market" by a Stock Market Analyst.

Mar. 23rd: Meeting—Presentation of one-act play "Write Me A Love Scene" by the Dramatic Group.

Mar. 30th: Meeting—Program on "Song of Songs" with singing, dancing and commentary.

Apr. 5th: Meeting—Demonstration by a renowned Hypnotist.

Apr. 19th: Presentation of "A Marriage Proposal" by Dramatic Group at the Center Membership Social.

Apr. 27th: Participation in YPL Israel Independence Day Celebration on behalf of the UJA.

May 4th: Meeting—Election of officers and Executive Board.

May 11th: Meeting—Final lecture of series "Great Jewish Books"—Rabbi Mordecai Waxman on "The Book of Job."

May 7th: "Champagne Cotillion" in conjunction with Young Married Group.

May 15th: Participation in All-Day Picnic of YPL Region.

May 18th: Installation of officers and Executive Board.

May 24th: "Square Dance."

June 12th: Picnic.

June 13th: Participation in YPL Dance Group at East Midwood Jewish Center. Meetings held weekly.

June 17-19: Participation in UJA week-end at Tamarack Lodge, Greenfield Park, N. Y.

June 29th: "Roof-Top" meeting—continued throughout the summer every other week.

Sept. 24th: YFL conducted Sabbath services in Main Synagogue.

Sept. 26th: Post-Yom Kippur Night Dance.

Sept. 28th: Final Rooftop meeting.

Sept. 29th: Participation in YPL week-end at Grossinger's, Ferndale, N. Y.

Oct. 8th: Special Simchat Torah Services in conjunction with the Young

Married Group and Junior League—Israeli and holiday songs.

Oct. 12th: First regular meeting of the season—"Square Dance"—Music and calling by professional caller "Shorty" Williams.

Oct. 19th: Meeting—Hypnotic demonstration.

Oct. 26th: Meeting—Orientation Night—YFL Players in a presentation of "Martha" a satire on "Marty".

The following Interest Groups met intermittently during the season: Oneg Shabbat, Bowling, Music, Bridge and Scrabble, Roller and Ice Skating, Israel Dancing and Arts and Crafts.

YOUTH ACTIVITIES

Jan. 1st: After vacation week of trips and special events. Reports to respective club meetings by delegates from the Center to the National Convention of USY.

Jan. 6th: Junior League meeting. Annual election and Game Night.

Jan. 8th: Deborah-Israel social.

Jan. 9th: Hug Ivri Lanoar meeting—Hebrew Speaking Group. Mr. Zvi Glatstein in charge.

Jan. 13th: Junior League meeting—Installation of Officers and Movie Night—Presentation of "The King's Hunchback," a film about Moses Mendelsohn.

Jan. 15th: Inauguration of a series on Jewish Values and Symbols—Part A: The Synagogue.

Jan. 15th: Club Herzl—Movie, "The King's Hunchback."

Jan. 18th: Arts and Crafts Group meeting.

Jan. 22nd: Continuation of series on Jewish Values and Symbols—Part B: Jewish Music.

Jan. 22nd: Club Herzl—Evening of Jewish Folk Songs.

Jan. 25th: Youth Council meeting.

Jan. 27th: Junior League meeting—Talent show.

Jan. 29th: Continuation of series on Jewish Values and Symbols—Part C: The Torah.

Jan. 29th: Basketball game with Temple Petach Tikvah.

Jan. 29th: Bowling party by Club Herzl.

Feb. 3rd: Junior League meeting. Folk singing and dancing.

Feb. 3rd: Registration for USY Kinus.

Feb. 4-6: Brooklyn Jewish Center serves as host to 300 youngsters gathered for a week-end of Jewish living and

learning. Friday through Sunday.

Feb. 5th: Maccabees—Deborah social.

Feb. 7th: Special meeting on programming for USY leaders.

Feb. 8th: Aviva Game Night.

Feb. 10th: Junior League meeting. Tercentenary program.

Feb. 12th: Lincoln's Birthday programs.

Feb. 12th: Club Bialik Game Night.

Feb. 15th: Meeting of Arts and Crafts group.

Feb. 17th: Junior League meeting. Square dance social, with professional caller.

Feb. 19th: Club Bialik meeting—Discussion of "Jewish Youth and the Synagogue" by Rabbi Kreitman.

Feb. 21st: Youth Council meeting.

Feb. 26th: Second session on Jewish music.

Feb. 26th: Club Herzl and Akiba—Film: "The Seventh Day."

Feb. 26th: Tzofim—Aviva social.

Mar. 1st: Youth Council meeting.

Mar. 5th: Purim observance and parties.

Mar. 7th: Megillah reading—attended by all club members and Junior League.

Mar. 8th: Youth Council meeting.

Mar. 12th: Purim Carnival and Masquerade.

Mar. 22nd: Youth Council meeting.

Mar. 26th: Club Herzl movie night.

Mar. 27th: Hug Ivri Lanoar meeting. Mr. Meyer Appelman in charge.

Mar. 31st: Junior League meeting. Passover program; original play.

Apr. 2nd: Club Herzl Model Seder.

Apr. 9th: Junior League—Symposium at Sabbath Passover services in Main Synagogue—"The Tercentenary—Retrospect and Prospect."

Apr. 9th: Third Seder for each club.

Apr. 9th: Junior League Matzo Ball dance.

Apr. 14th: Junior League "night out"—Bowling and skating party.

Apr. 16th: Evaluation session in Club Herzl.

Apr. 23rd: Registration opens for coming year.

Apr. 23rd: Tzofim—Shoshana social.

Apr. 24th: Final meeting of Hug Ivri Lanoar. Mr. Meyer Appelman in charge.

Apr. 30th: Tzofim—Aviva social.

Apr. 30th: Final party in Club Herzl.

May 5th: Junior League meeting. Israel Independence Day program.

May 7th: Saturday night "Roof Garden" season opens.

May 12th: Junior League meeting. Evaluation and planning session.

May 14th: Registration opens for Center members and Hebrew School children.

May 14th: Springtime Festival sponsored by Junior League—professional caller.

June 11th: Registration opens for unaffiliated applicants.

June 16th: Junior League carnival.

June 18th: Farewell party for pre-teen members.

June 23rd: Junior League meeting. Decision to continue sessions throughout the summer.

June 25th: Farewell social and dance for teen-agers.

July 4th: Beach party for Junior League.

July 6th: Junior League joins Young Folks League in "Roof Garden" dance.

July 10th: Junior League moonlight sail to Staten Island.

July 20th: Junior League "Roof Garden" social.

July 24th: Junior League bowling party.

Aug. 3rd: Junior League "Roof Garden" social.

Aug. 7th: Junior League Boat ride to Bear Mountain.

Aug. 17th: Junior League "Roof Garden" social.

Aug. 28th: Junior League bowling party.

Aug. 31-Sept. 7: USY members attend summer encampment at Camp Ramah, East Hampton, Conn. Junior League members attend YPL encampment at Camp Ramah, Lake Como, Pa.

Sept. 4th: Junior League "last fling" beach party.

Sept. 8th: Organization meeting of new midweek Club Herzl.

Sept. 21st: First meeting of Club Herzl.

Sept. 22nd: Opening session of Junior League. Address by Rabbi Kreitman—"Judaism and Jewish Youth."

Sept. 24th: Opening rally and dance.

Sept. 29th: Junior League meeting. Hebrew dance instruction under professional direction.

Oct. 6th: Junior League movie night; Telecast recording of Edward R. Murrow's interview of Dr. Robert Oppenheimer.

Oct. 8th: Junior League co-sponsors Simhat Torah celebration and party.

Oct. 11th: Special USY rally; Dr. Morton Siegel, National Director, Guest

Speaker.

Oct. 13th: Junior League game night and open house.

Oct. 15th: Beginning of regular Saturday night club activities.

Oct. 20th: Junior League meeting. First of series on "The Wisdom of the Talmud." Jack Reiner, Guest Speaker.

Oct. 25th: First meeting of Youth Council.

Oct. 27th: Junior League Hebrew dance instruction.

HEBREW SCHOOL

Jan. 3rd: School reopens for spring semester.

Jan. 16th: High School Community Breakfast.

Jan. 18th: Open School week.

Feb. 2nd: "Meet the Faculty" gathering.

Feb. 6th: Distribution of Tu B'Shvat fruits.

Feb. 7th: Tu B'Shvat Assembly.

Feb. 19th: Observation of Jewish Music Month.

Mar. 6th: Gala Purim Entertainment.

Mar. 7th and 8th: Reading of Megillah.

Mar. 13th: High School Community Breakfast.

Mar. 25th: Post Bar Mitzvah late Friday night service.

Mar. 31st: Model Seder.

Apr. 9th: Junior Congregation in Adult synagogue.

Apr. 27th: Israeli Independence Day Assembly.

May 7th: Mother's Day Oneg Shabbat.

May 8th: High School Community Breakfast.

May 10th and 11th: Lag B'Omer Athletic Events.

May 15th and 16th: UJA Film Festival.

May 27th: Consecration Exercises.

June 11th: Baccalaureate Service.

June 12th: Graduation Exercises.

June 19th: Choral Group and Guard Force party.

June 21st: Closing Assemblies.

June 22nd: End-Term Faculty party.

Sept. 8th: Opening Faculty Meeting.

Sept. 11th: Opening of Hebrew School.

Sept. 17th and 18th: Rosh Hashanah Junior and Children's Congregation services.

Oct. 8th: Simchat Torah Procession and orientation of new students.

Oct. 30th: High School Community Breakfast.

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS.

(Affiliated with the National Academy for Adult Jewish Studies of the Jewish Theological Seminary of America.)
Twenty-second season.

Mr. Julius Kushner, *Chairman, Hebrew Education Committee.*

Dr. Reuben Finkelstein, *Chairman, Adult Institute.*

Dr. Israel H. Levinthal, *Director.*

Dr. Benjamin Kreitman, *Co-Director.*

Mrs. E. N. Rabinowitz, *Registrar.*

Religion: Wednesday evenings, 9:00-10, Dr. Benjamin Kreitman, Instructor.

Jewish History: Wednesday evenings, 7-8, Mr. Leo Shpall, Instructor.

Hebrew A-1: Wednesday evenings, 8-9, Mr. David Slominsky, Instructor.

Hebrew A-2: Wednesday evenings, 7-8, Mr. David Slominsky, Instructor.

Hebrew B: Wednesday evenings, 8-9, Mr. Joseph G. Snow, Instructor.

Hebrew D: Wednesday evenings, 8-9, Mrs. Rachel Bethlahmy, Instructor.

Advanced Hebrew: Wednesday evenings, 8-9:30, Mrs. Nehama Cohen, Instructor.

Hebrew A: Monday mornings, 10-11, Mrs. Jean Serbin-Beder, Instructor.

Hebrew B: Monday mornings 10-11, Mrs. Evelyn Zusman, Instructor.

Hebrew C: Thursday mornings, 10-11, Mrs. Evelyn Zusman, Instructor.

Hebrew D: Thursday mornings, 11-12, Mrs. Evelyn Zusman, Instructor.

Philosophy of Jewish Religion: Tuesday mornings, Dr. H. Freedman, Instructor.

(b) JUNIOR CONGREGATION.

Students of junior and senior high school age meet every Saturday morning and during holidays in the Beth Hamidrash. Sermons are delivered by the members of the Hebrew School faculty and guest speakers. High Holy Day services for the Junior Congregation are held during Rosh Hashanah and Yom Kippur.

(c) CHILDREN'S CONGREGATION.

Special services are held each Sabbath for children below the age of 11. The Children's Congregation also meets during the High Holy Days. The teacher in charge is Mrs. Evelyn Zusman.

Three Day-a-Week Department: The upper grades meet on Tuesday and Thursday from 4-6 P.M. and on Sunday from 9:30-11:30 A.M. The lower grades meet

on Monday and on Wednesday from 4-6 P.M. and on Sunday from 11:30-1:00 P.M. The curriculum, which covers six years of work, includes Hebrew conversation, Humash, Siddur, Hebrew literature, Jewish history, Jewish current events and Hebrew songs. Boys older than 10 are not admitted to the beginners' class.

Primary and Two-Day-a-Week Department: Classes from 1st to 4th grades meet on Sunday from 9:30-11:30 A.M. Beginning with the 5th grade, girls attend one afternoon a week in addition to Sunday morning.

High School Department:

(a) Greater N. Y. Hebrew High School. Graduates of the Hebrew School are eligible to join this school, a branch of which meets three times weekly in the Brooklyn Jewish Center. The course covers four years of intensive work in Tanach, Hebrew and history.

(b) Post Bar Mitzvah Fellowship. Students continue their studies for a two-year period beyond Bar Mitzvah. In addition to their study of history and Bible, the students conduct morning services on Sunday in conjunction with the community breakfasts arranged by the Parent-Teachers Association. The last late Friday night service of the year is devoted to the graduates of this group.

(c) Consecration Class. Graduates of the Hebrew School and Two-Day-a-Week School are eligible to join the Consecration class which meets on Sunday morning. Consecration exercises are held on the first day of Shavuoth.

(d) Post Graduate Class. This is a two-year extension course in Tanach and Hebrew for graduates of the Hebrew School. Students meet for a three-hour session on Sunday morning.

(e) Senior Group. Upper grade high school students who have completed a preliminary course may enroll in this group which meets on Sunday morning for the study of Jewish Ethics and current problems. This is a two-year course.

Hebrew School Faculty

Dr. Israel H. Levinthal, *Director.*

Rabbi Mordecai H. Lewittes, *Principal.*

Mrs. E. N. Rabinowitz, *Registrar.*

Mr. Emil Weinstein, *Music Instructor.*

Mrs. Jean Serbin-Beder, Mrs. Rachel Bethlahmy, Mr. Hyman Campeas, Mrs. Roslyn Campeas, Mrs. Nehama Cohen, Mr. Irving Gabel, Mr. Daniel Greenstein, Mr. Albert Kaminsky, Mr. Aaron Krum-

bein, Mrs. Dorothy Ross, Mrs. Betty Rothberg, Mr. Nathan Savitsky, Mr. Leo Shpall, Mr. David Slominsky, Mr. George J. Snow, Mrs. Paula Weinreb, Mrs. Evelyn Zusman.

Primary and Two-Day-a-Week Faculty

Mrs. Mimi Alter, Mrs. Lila Cohen, Mrs. Rebecca Greenheid, Mr. Jacob Grumet, Mr. Robert Kritiz, Miss Sandra Lubart, Mrs. Rose Rosenthal, Miss Renee Rosenbaum, Mrs. Ganya Spinrad, Mr. Sol Tanenzapf, Mrs. Miriam Tessler.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Lectures in Yiddish by Rabbi Gerson Abelson and guest speakers.

Class In Talmud

Class in Talmud meets Saturday afternoon throughout the year. Rabbi Jacob S. Doner, Instructor.

BAR MITZVAHS

Robert, son of Mr. and Mrs. Theodore Herman—Jan. 8th.

Frederick, son of Mr. and Mrs. Harry Munzer—Jan. 15th.

Robert, son of Mr. and Mrs. Irving Halperin—Jan. 29th.

Joseph, son of Mr. and Mrs. Benjamin Moskowitz—Mar. 5th.

Ira, son of Mr. and Mrs. Harry Goldman—Mar. 12th.

Howard, son of Dr. and Mrs. Irving L. Rosof—Mar. 26th.

David Lewis, son of Mr. and Mrs. Samuel B. Geffner—Mar. 26th.

Reginald Philip, son of Mr. and Mrs. Abraham Grossman—Apr. 16th.

Gilbert H., son of Mr. and Mrs. Mac Daniels—Apr. 30th.

Lewis David, son of Mr. and Mrs. Barney Resnick—May 14th.

Stanley, son of Mrs. Bertha Horowitz—May 14th.

Stephen, son of Dr. and Mrs. David Marcus—May 21st.

Martin L., son of Mr. and Mrs. Monroe Markowitz—May 21st.

Kalman D., son of Dr. and Mrs. Bernard S. Post—June 4th.

Leonard, son of Mr. and Mrs. Joseph D. Smallberg—June 4th.

Steven, son of Mr. and Mrs. Moe Axelrad—June 11th.

Miles, son of Mr. and Mrs. Charles Marks—June 11th.

John, son of Mr. and Mrs. Ralph R.

Moscowitz—June 11th.

Harvey, son of Mr. and Mrs. Oscar Sandler—June 11th.

Fred, son of Mrs. Irving Eisenberg—June 25th.

Jay L., son of Mr. and Mrs. Samuel—July 2nd.

Lawrence, son of Mr. and Mrs. Leon Hoffman—Sept. 10th.

Richard, son of Mr. and Mrs. Seymour Zietz—Sept. 24th.

Alan, son of Mr. and Mrs. Philip Fishbein—Oct. 15th.

Martin, son of Mr. and Mrs. Jack Zuckerman—Oct. 15th.

Richard, son of Mr. and Mrs. Joseph L. Goodman—Oct. 22nd.

Alan, son of Mr. and Mrs. Abraham Sokolow—Oct. 22nd.

CENTER CLUBS

Young Married Group

Young married members. Social and cultural activities. Meets semi-monthly.

Young Folks League

Unmarried Center members as well as children of members, men over all years and girls over 18 years. Meets weekly.

Youth Activity Groups

Clubs for boys and girls ranging from 9 to 21 years are organized according to chronological age and academic status. Recreational and social activity programs are in charge of professional leaders. The groupings are as follows:

Saturday Afternoon

For teen-agers who prefer to spend Sabbath afternoons in company of friends—Bible Study and Discussion; Hebrew Song and Dance—Affiliated with USY.

ONEG SHABBAT GROUP—Murray Lerer, Leader.

Saturday Evening

For pre-teen girls. Games, Creative Dramatics, Music, Arts and Crafts.

NAOMI—Rita Golub, Leader.

DEBORAH—Pearl Cohen, Leader.

AVIVA—Henrietta Askowitz, Leader.

For teen-age boys. Games, Athletics, Music, Arts and Crafts.

SHOMRIM—Martin Askowitz, Leader.

ISRAEL—Marvin Shapiro, Leader.

MACCABEES—Wm. Rosenthal, Leader.

For co-ed teen-agers. Discussion, social and recreational activities, dance instruction, service projects and trips. Affiliated with USY.

KADIMA—Haviva Langenauer, Leader.

KINERETH—Haskell Bernat, Leader.

TIKVAH — Rabbi Theodore Gluck, Leader.

HILLEL—Aaron N. H. Kraus, Leader.

AKIBA—Arthur Langenauer, Leader.

Sunday Evening

A Hebrew Speaking Group for youth. Discussion, Song and Dance. Meets periodically.

HUG IVRI LANOAR—Led by outstanding Hebraists.

Tuesday Evening

For Senior teen-agers. Program same as Saturday evening co-ed groups. Members are also welcome to attend the Satur-

day night groups. Affiliated with USY. HERZL—Rabbi Theo. Gluck, Leader.

Thursday Evening

For High School graduates. Varied social and intellectual programs with guest speakers. Interest groups meet at convenience of members. Affiliated with YPL of the United Synagogue.

JUNIOR LEAGUE—Hyman Brickman, Leader.

HYMAN BRICKMAN,
Supervisor of Youth Activities.

IRVIN I. RUBIN,
Chairman, Youth Activities Committee.

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Slepian, Abraham
Wolk, Frank
Yaffe, Maurice
Zechnowitz, Jacob

Blick, R. (in memory of
father)
Gottlieb, S. and P.
Kornhauser, Morris
Salit, Mrs. K.
Salamon, Eva (in memory of
husband)

Aaron, Bernard J.
Berke, B.
Gitelstein, George (in
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Gould, Irving R.
Hecht, Dr. Darwin (in
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 Zucker, Pearl

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 Barer, Seymour M.
 Bergman, Anita
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 Bernstein, Mrs. Estelle V.
 Birnbaum, Herman
 Bleckner, Harold
 Block, Bert
 Braunstone, Simon
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 mother)
 Buchman, Mrs. Fannie
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 Cohen, Albert Martin
 Cowen, Morton
 Dworkin, Helen
 Eisenberg, Mrs. Lillian (in
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 Epstein, M. Robert
 Farber, Dr. David
 Friedman, David
 Froelich, Mrs. Fannie
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 Grabisch, Benj.
 Gutchman, Robert
 Hoffman, Dr. Sidney

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 Mitnick, Joseph H. (in
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 Neuschatz, Jacob (in mem-
 ory of parents)
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THE PRESIDENT'S REPORT

(Continued from page 18)

It affords me great pleasure to announce that the Center has appointed as Executive Secretary, Mr. David Gold, whose devotion to the Center has been exhibited to all of us for many years. We look forward to many years of active service on his part.

I should like to express our thanks to our Cantor, Mr. William Sauler, whose ability has greatly enhanced our religious service. I am deeply grateful for the fine co-operation the Center has received from the following: Rabbi Jacob S. Doner, who conducts the Saturday Class in Talmud; Mr. Sholom Secunda, for his music direction; Reverend Meyer Rogoff, the Sexton; the Faculty of our schools, and all the members of the Center staff.

May God bless the members of our Congregation, our people, our great country, and the State of Israel.

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The Brooklyn Jewish Center Review

December

1955

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By DR. BENJAMIN KREITMAN

THE FORGOTTEN FIGHTER FOR FREEDOM

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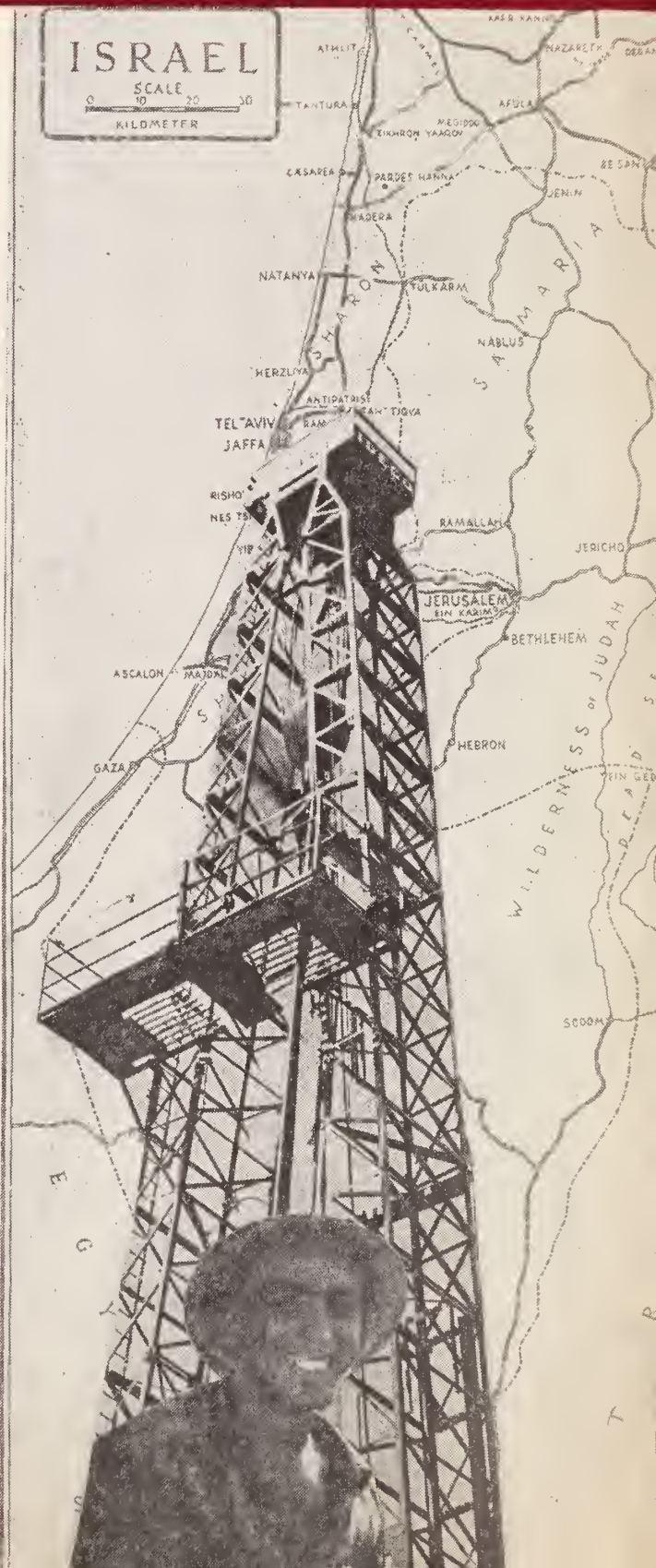
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ISRAEL OIL



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George Denny, Jr.

F O R U M

WEDNESDAY, JANUARY 18, 8:30 P.M.

GEORGE V. DENNY Jr.

AND

REAR ADMIRAL

ELLIS M. ZACHARIAS

(Retired)



Admiral Ellis M. Zacharias

IN A DEBATE:

"SHOULD RED CHINA BE ADMITTED TO THE U. N.?"

Admiral Zacharias, Expert on the Far East and Specialist in Psychological Warfare, will take the affirmative. Mr. Denny, Founder and Original Moderator of "American Town Meeting of the Air," will oppose.

Reserve the Date!

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JEWISH MUSIC MONTH

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THE CENTER REDEDICATES ITSELF

ON SUNDAY evening, December 11, the three-month-long drive to augment the financial resources of the Center was culminated with a gala dinner-dance. It was a jubilant and successful affair. But more important, an extraordinary spirit was in evidence, a spirit of renewed devotion to the Center and to the Center's program. This spirit animated alike the older generation and the younger generation, the founders and the newcomers to our membership. The occasion joined the entire membership into a union of purpose for the support of the expanding activities of the Center and its message of faith to our community. Too long has the Center been contented with the glories of the past and lived in financial apprehension of the future. The vigorous support and devotion displayed in this drive gives us the confidence to look to the future with the knowledge that whatever the obstacles the Center will overcome them.

A spirit of rededication to the ideals of the synagogue hovered over this event in keeping with the message of Hanukkah. There are many subtle and dark forces that seek to deny the synagogue its primacy in Jewish life and which try to drive it into the arena of competition for the attention and support of the public. The members of our Center have shown their understanding and appreciation of the place of the synagogue and has through this undertaking rededicated themselves to the synagogue and its message. On this evening, the third night of Hanukkah, we gave ourselves anew to the structure of this Center to the ancient ideals and beliefs of Judaism. Time has but made them more splendid, and the challenge of their appeal more imperative. We pray that through our faithfulness to our beloved institution, those ideals and beliefs will be perpetuated and strengthened.

DR. BENJAMIN KREITMAN.

RELIGION IN THE SCHOOL

THE Superintendents of the New York public schools have recently issued a statement in which they recommend to the Board of Education the teaching of moral and spiritual values in our schools. These moral and spiritual values to which the Superintendents' statement refer are, according to their lights, derived from and based upon the classic teachings of religion. The Superintendents support their recommendation by the fact that "belief in and dependence upon Almighty God was the cornerstone of the nation." This proposal has received the powerful support of some of the leading ecclesiastics and church bodies in this country.

Sincere churchmen have long looked with dismay upon the growing estrangement of the younger generation of Americans from their spiritual heritage and the generally increasing secularization of American culture. Yet there is a renewed interest in religion and an appreciation of its paramount importance among many segments of our population. The churchmen have, therefore, found this an opportune time to introduce into the school curriculum the teaching of religion and to counteract thereby the secularist tendencies.

Aside from the insurmountable pedagogic and administrative difficulties in

teaching a neutralized, watered-down religion in the public schools, which is bound to bring partisanship and prejudice into our school curriculum, the well-meaning Superintendents and their supporting churchmen are putting in jeopardy the greatest bulwark of American democracy, the separation of church and state. This doctrine of the separation of church and state is the ultimate guarantee of religious freedom in a country such as ours, which embraces a wide variety of religious and religio-ethnic groupings. To do away with this basic doctrine is to tear out the historical moorings of American democracy. The New York Board of Rabbis is to be congratulated on its courageous and vigorous opposition to this recommendation.

The Jewish group, the oldest ethnic-religious group, is equally concerned with the growing secularism of American life. But it has turned to the synagogue and the synagogue school to counteract these dangerous tendencies. The Jewish community has invested much money and manpower in developing the daily religious supplementary school. We offer this experience and this pattern of accomplishment as a model for the Christian community of America, and thereby avoiding placing on the public school the dangerous burden of teaching religion.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבד" "עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR BELIEVING YOUTH

RECENTLY read the results of an interesting survey, published in the July, 1955, issue of *Jewish Social Studies*, dealing with the attitude of our young—both the adolescents and the more mature youth—toward religion and ritual observance. This study was made by three sociologists in a fairly large Eastern seaboard city with a Jewish population of 8500. Of this group they interviewed about 200 families, parents and children. I was particularly interested in the responses of the youngsters.

Overwhelmingly, those interviewed wish to retain their Jewish identity. Surprisingly enough, 97% of the adolescents when asked "What is a Jew?" replied in terms of religion. It is apparent from this that religion has come to represent an acceptable symbol of identification, particularly to teen-agers.

With respect to synagogue attendance, there seems to be no wide-spread rebellion, no feeling of being forced by traditionally-minded parents who insist on their

presence at worship "because it is good for them." Of the adolescents who attended synagogue services at one time or another (over 90% of the total teen-age group) the majority feel that they go because of their own desires rather than because of the urgings of their parents.

To the question "How do you feel about going to synagogue?" we find that 61% say that they enjoy the experience. Only 11% showed negative feelings.

Asked, "How do you feel about your parents' observing these customs?" (referring to ritual customs and ceremonies), 83% of the adolescents reacted positively to the customs their parents observe.

The study comes to the conclusion that "organized religion is viewed with favor and gives promise of being a stable influence in the Jewish community of the future," and also that "the era of *sturm und drang* appears to have drawn to a close."

I have only touched on a very few phases of that full and interesting study.

By coincidence, I also read the section on "Education" in the November 21 issue of the magazine *Time*, and there too I found a most revealing summary of a new religious revival among the students of our American colleges.

This survey, sponsored by the Carnegie Corporation of New York, was made by four Cornell sociologists of 7,000 students at twelve colleges and universities. Of those questioned, eight out of ten said that they felt a need for a religious faith. Only 1% described themselves as atheists. The report describes in detail the increase of interest in religious studies in most of the universities.

Both of these studies should serve as a challenge to all of us who are interested in preserving Jewish religious life in America. Unlike the past few generations of American Jews, the new generation is ready to receive their spiritual heritage. It is for us to take advantage of this great opportunity to present to them, in meaningful terms, the values, the richness and the worthwhileness of our ancient religious traditions even in this ultra-modern age.

Israel H. Peruthal



THE commercial exploitation of oil from Heletz I, in the Negev, began last week as the Minister of Development, Mr. Mordecai Bentov, opened a valve and released the first test flow. Aluf Y. Barnea, head of the Lapidot-Israel Oil Prospectors, Ltd., the group which set up the

OIL!

Heletz rig, announced that the first day's output will be donated to the voluntary Arms for Defense Fund.

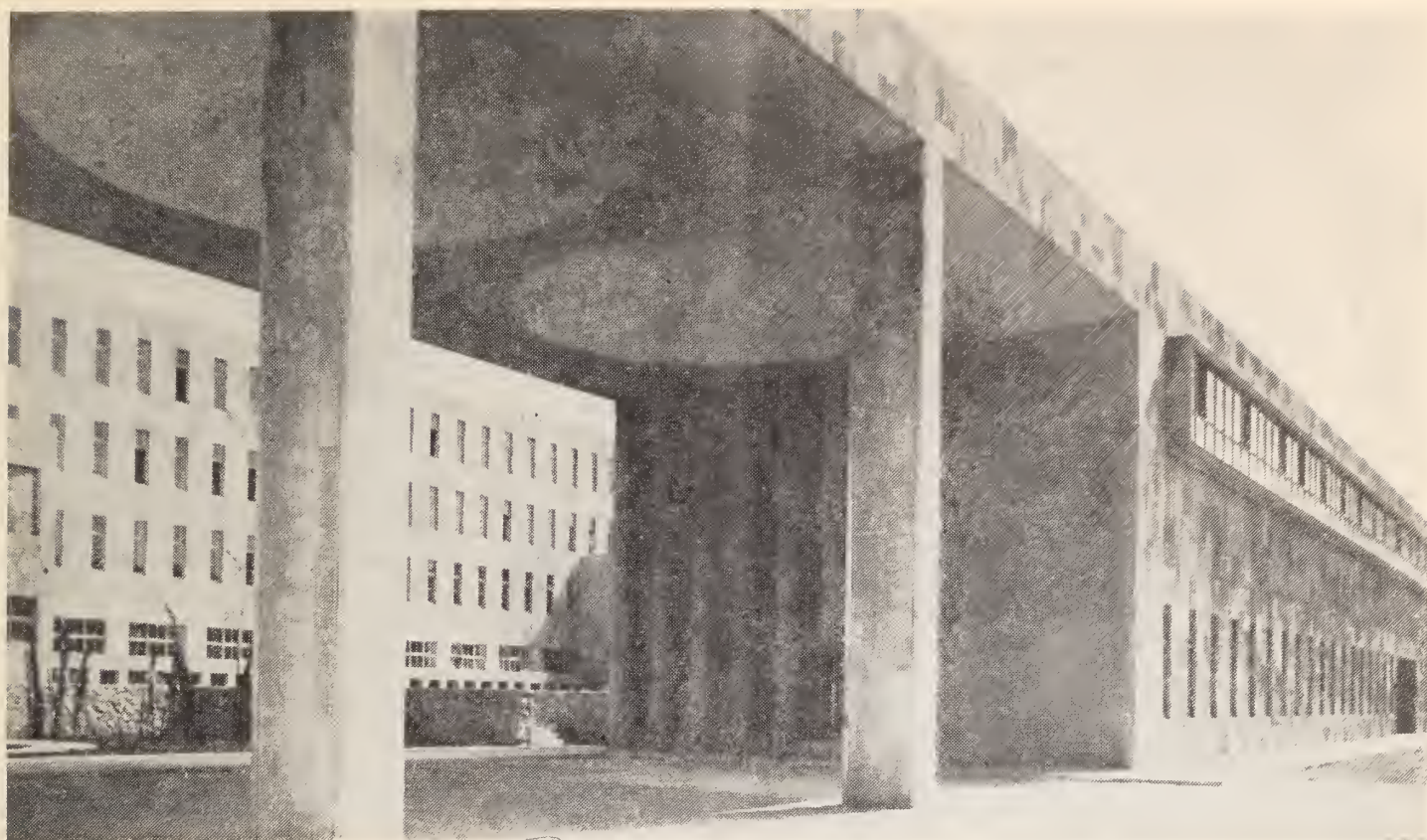
Preparations for the commercial exploitation of Israel's oil find have been proceeding since the "black gold" was first struck at 4,906 feet on September 22. A second, larger oil stratum was tapped forty feet below three weeks later. The current flow is being pumped from the second stratum.

The oil is being shipped by tanker-truck to the Haifa refineries for processing. Construction of a pipeline from Heletz to the Ashkelon railway station, from which the oil may be shipped by rail to Haifa, is already under way. Plans

for laying a pipeline to Haifa are also being considered.

Orders for \$2,500,000 worth of oil-drilling equipment have been placed in the United States in order to intensify drilling operations by various Israel and American groups.

New drillings have been started in the Heletz area and at several other sites. The Lapidot-Israel Oil Prospectors, Ltd., have set up two additional wells in the area, and plan three more. Oil prospecting has started near Hatseva, in the central Negev by Lapidot, and drilling at a new site at Metsudot Yoav, near Negba, is also contemplated. The Pontiac Oil Company has started drilling at S'de David.



Hadassah Medical Center in Jerusalem

MEDICAL PROGRESS IN ISRAEL

By BENJAMIN KOVEN, M.D.

The following article is an inspiring survey of the remarkable medical and rehabilitation work in Israel. Dr. Koven is a well-known Brooklyn doctor associated with several hospitals. He has travelled in Israel and studied conditions there.

WHEN in May of 1948 Israel became an independent state, the doors of the new nation were opened wide to Jews of the whole world. This was against all rules of economics and of self-interest, for this country had not as yet recovered from the wounds of the war of liberation (1947-1948).

In 1949 Israel was visited by a great scourge in the form of an epidemic of infantile paralysis. Up to this time this disease was practically unknown in this region. This epidemic continued with greater intensity and severity in 1950 and 1951. Most of the available hospital beds were occupied by wounded veterans.

Barracks previously used by American and British soldiers were hastily converted into hospital wards. In some rural communities prefabricated houses and quonset huts were quickly constructed to isolate and treat the afflicted. These added difficulties occurred during the time that the tide of immigration was at its peak. Under ordinary circumstances such an epidemic in any nation, especially one in its infancy, would have wrought havoc among the populace. In many cases it could have been the cause of total abandonment of the project.

There were two great factors that had existed prior to the birth of this nation which resulted in a healthy development and growth of this new state. First was the spirit of the people within the boundaries of this land. In this present century the Jewish population in Palestine had risen from 60,000 to 450,000 to the time of the inception of the state of Israel. This increase was mostly com-

posed of persons not wanted in their land of birth or adoption. Many of them who had come to the shores of Palestine were of pioneer stock, possessing a great desire to rebuild their ancestral home. With this pioneer spirit they were able to change this country into a livable land.

In 1905 active colonization in Palestine began. Most of the emigres were from Russia. This was followed by two decades of further increase that coincided with the awakening of pride of homeland among the Jewish youth who had volunteered to form the brigades attached to the British armies in the first world war. The Nazi regime with its persecutions stimulated a very large emigration from Central Europe. This influx was very helpful to the future of Israel because among these refugees were found many leading scientists and eminent medical men. The aftermath of the war of liberation and the creation of the Jewish state culminated in the "gathering in" to the homeland of Jews of every nationality and condition of life. During the past fifty years immigrants from Asia and Africa, particularly from Iran and Yemen, constantly reached Israel in small

numbers. The creation of the new state produced friction with the surrounding Mohammedan states, resulting in nearly a total Jewish exodus from these Arabian countries. These were supplemented in large numbers by refugees from North Africa, especially Egypt, Libya, and Morocco.

The second great factor was the deep concern of Jewry the world over for the re-establishment of their homeland. When the burdens of Palestine and later of Israel were greatest, the response for help was of tremendous proportions. This effort to help and support the new state by the world at large was the greatest ever known in the history of civilized existence. Special credit must be given to the work of three great agencies that assumed the responsibilities for the necessary welfare and medical programs.

First perhaps in importance and early in the colonizing period was that splendid group of American women, the Hadassah. In the formative years the Hadassah did a magnificent job in the establishment of child health centers. It set up milk stations to supply the population with pasteurized milk. It brought the knowledge of sterilization and personal hygiene to pioneer communities. Together with the General Federation of Labor, which was organized at about the same time, it helped in the establishment of more health centers and infirmaries. With increased health security due to the efforts of these agencies, wages and production went up, illiteracy declined, and, the mortality rate went down. These health measures not only were available to the Jewish population but were also extended to their Arab neighbors. Many Arabs took advantage of this help, but most of them refused to adopt modern health measures because of superstition and of their desire to live according to the ways of their ancestors. In 1936 statistics showed that the tubercular and mortality rate among the Jews was about ten times less than their Arab neighbors.

One of the great achievements of Hadassah was the role it played in the founding of the Hebrew University and its medical departments. With the aid of the American Jewish Physicians Committee in 1927, these organizations, working hand in hand, drew up the plans which brought into being a medical center that

included a hospital, a medical research institute, and nurses' training school with all departments for complete medical care.

The first unit to be organized was a microbiologic institute. Its organization was dictated by the knowledge gained from experience that it was essential to disseminate exact knowledge regarding diseases peculiar to the Near East—malaria, trachoma, and various skin diseases. To transform a country characterized by lack of knowledge of hygiene and sanitation, it entered upon a wide program of education. This led to the recognition of the great need for further knowledge of subtropical medicine and hygiene and to the establishment of postgraduate courses concerned with preventive medicine.

In due course there followed the creation of departments of parasitology, bacteriology and hygiene, pathologic physiology, and experimental pathology. In brief, it may be said that most of the efforts of these postgraduate schools were toward solving problems that had immediate bearing on the health conditions

of the then existing Palestine. The results of these researches were among the greatest contributions to the welfare and future of Palestine and proved a great addition to our own present medical literature.

Today, one of the greatest medical needs in Israel is the training of young doctors. The misfortunes of the Jews in Europe have brought to Israel some of the most eminent continental scientists and medical authorities. The great majority of the present practising physicians have passed their fiftieth birthday, and they will require replacements if the future health of Israel is to be assured. The American Jewish medical profession, together with Hadassah, established an undergraduate school about three years ago. This school has the facilities for teaching the basic sciences and clinical medicine, the foundations of any grade A medical school anywhere. The first department of physical medicine and rehabilitation has been organized by Hadassah under the able guidance of Dr. Emil Adler. These facilities serve an impor-

An Israeli mobile medical unit furnishing medical care to children of the Arab population. An Arab staff helps.



tant role in providing student teaching in the latter subject.

At this point mention must be made of the Youth Aliyah movement. Founded by Hadassah, the task became so tremendous that the burden was taken up by other women's organizations. Of the latter, credit must go to the Council of Women Workers of Israel and its sister organization in America, the Pioneer Women; the Women's International Zionist Organization; the Mizrahi Women's Organization of America; and the Women's League for Israel.

These women's organizations set themselves two goals: first, the care and rehabilitation of refugee children and, second, their education. The first refugee children, arriving while Israel was still Palestine, came from Central Europe where the shadow of Hitler had already darkened their young lives. The great majority arrived shattered in health, both psychically and physically. Most of them arrived without their parents, who for the most part, were detained in the countries of their origin. After the establishment of the state of Israel, the great majority of children came with their parents from the Arab countries. They comprised a very large group because among these Jews the birth rate was very high. The sickness rate was also very high because at least 65 per cent were found to be suffering from trachoma and ringworm.

The women's organizations set themselves various tasks in their aim of rescuing the children. Some provided nurseries, visiting nurses, and hospital facilities. Others devoted themselves to methods of social betterment, stressing a program of general education that included language study, modern sciences, and the behavior and customs of the new society. Some of their greatest efforts were in the direction of vocational guidance and the development of natural skills. The results of these endeavors proved to be so remarkable that sociologic students from many countries visited Israel to study the rehabilitation of the youth and their subsequent conversion into fine and productive young citizens.

The second great agency for medical care is the Kupat Holim, or the Medical Branch of the General Federation of Labor, known in Israel as Histadut. The

Kupat Holim represents a form of pre-paid medicine and provides full medical care for all members of the Federation. It also maintains a nonemployment fund, a disablement fund, and special funds for assistance to the aged, widows, and orphans.

One of the important characteristics that distinguish the Kupat Holim from similar trade union health services in other countries is that the medical service it provides is almost exclusively in establishments belonging to the Kupat Holim. This carries with it the important psychological factor of giving the patient a



Students of the Medical School of the Jerusalem University

feeling of being at home and not an object of charity, a recipient of care to which he or she is entitled.

Because present-day Israel's colonization is chiefly along its periphery, Kupat Holim has followed the new settlements closely. Geographically, conditions have made it necessary to establish and maintain a permanent medical unit in every settlement. This service is augmented by traveling clinics of different specialists, who make visits to outlying districts at frequent intervals or whenever the need arises. While maintaining their own staff of full-time physicians, they are thus able to alternate the doctor's time and services between city and rural practice.

This agency's special contribution to the rehabilitation program of Israel is that it was the first to maintain complete programs of physical medicine in its larger health centers. Regular lecture tours are conducted in the various settlements, many of which contain large numbers of immigrants. The health education program includes lectures on nutrition, personal hygiene, sanitation, first aid, and

preventive medicine. There are now physiotherapy departments in many of the rural district dispensaries.

Kupat Holim was the first to build and maintain a hospital purely for rehabilitation, the Fineston House, which consists of a home for chronic invalids, to which 25 beds were later added to receive victims of infantile paralysis. These facilities are already outgrown, and another hospital, the Pulmonary Disease Hospital of Rananna, has been built. This institution acts also as a training school for technicians in physical medicine and its allied branches.

Through its affiliation with the Federation of Labor, the Kupat Holim in its rehabilitation program has been able to create sheltered workshops for chronic invalids. The Federation of Labor in Israel is not only a trade union but also owns and controls many of the important industries. The latter provide them with facilities for placing their disabled members in vocations compatible with their limitations of physical and mental health.

The Ministry of Health, the third important medical agency, came into existence as a regular governmental agency. This department carries the major share of responsibility for the medical care of new immigrants.

These new immigrants are first placed in detention camps under full quarantine measures. In the three months of their detention the immigrants receive complete medical and psychological check-ups. Aptitude tests are given to deter-

mine their abilities and aptitudes. The sudden and overwhelming arrival of so great a mass of immigration has put a very great burden and strain on the personnel of the Ministry. The recent epidemic of poliomyelitis further aggravated the strain. From personal observation one may say that the personnel is composed of exceptionally hard-working, self-sacrificing, and competent people.

A major function of this agency is the supervision and control of water supply, and especially the prevention of pollution. It supervises disease prevention by means of vaccination and immunization. Its present main problem lies in the search for and application of the most effective modern means to prevent the spread of any disease which immigrants may bring to Israel.

Since the terms of entry for the new arrivals were extremely generous, a substantial proportion of those who entered were found to require a great deal of rehabilitation. These widely opened gates brought individuals who presented every variety of human ills and disabilities. The blind, the maimed, the tubercular, and mental cases were not barred. Although often presenting no apparent ailments or deformities, many of these emigrees suffered from the effects of severe malnutrition. Many were unaware of the most elementary rules of personal hygiene. Many were mentally retarded, although not actually deranged. These immigrants presented a vast panorama of medical and social maladjustments. They often found it difficult to adjust themselves to their new environment because of their previous patterns of life. Changed language and altered customs hampered their adaptability to a new environment. A great difficulty in this vast influx of immigration lay in the fact that among them were very few physicians or nurses.

Within five years over 700,000 immigrants were admitted. Providing proper measures of rehabilitation to such a large number of persons with variety of languages and customs was a heavy undertaking. Rehabilitation has been defined as the restoration of displaced persons to the fullest physical, mental, vocational, or economic usefulness of which each may be capable. Defining the displaced person broadly, one may rightly assume him to be one who either by disease, injury,

or racial ostracism finds it difficult to compete in the struggle for existence. In this sense no nation can count so high a ratio of displaced persons among its population as Israel does today.

The rehabilitation of so large a number of persons with these handicaps proved a tremendous task. The limited funds available to the government alone was inadequate. At this point—in 1949—the American Joint Distribution Committee, a branch of the United Jewish Appeal, stepped in with aid. The Ministry of Health and the National Fund jointly formed a new organization named the Malben. The main objective of this new medical agency was to develop a care and rehabilitation program for the physically and mentally handicapped. They were also to concern themselves with the aged immigrant. Since 1951 the entire financial burden of Malben has been assumed by the Joint Distribution Committee.

Much time was spent in studying the needs of these disabled and retarded persons and the availability of means for their proper placement and care. It was found that a major factor in the success of their rehabilitation was the preservation of the family unit wherever possible. It was decided to build special settlements and villages for the disabled persons and to accommodate those suffering from similar diseases or disabilities in communities instead of segregating them in hospitals and nursing homes. A village, Kfar Uriel, was created for about 100 families in which the head of each family was blind. Another center at Neve Chaim was set up for patients with arrested tuberculosis. Another was composed of active tubercular cases.

Settlements for nontubercular disabilities, for people suffering from chronic ailments, cardiacs, diabetics, arthritics, and paralytics or amputees have also arisen. Each village is flanked, on one side, by complete hospital and infirmary facilities for frequent medical inspection and treatment and, on the other side, by facilities for gainful employment, such as factory or workshop buildings.

In summary, the results of these experiments showed: (1) the feasibility of maintaining a home environment for the disabled person instead of hospital con-



Patient and nurse in Beilinson Hospital near Tel Aviv

finement with its many defects, (2) the possibility of providing these handicapped people with interesting and gainful employment to prevent the effects of idleness, and (2) providing means of employment within transportable reach of the handicapped person.

It is really a great thrill to watch many of these people, especially the paralytics and amputees, come into the workshop by means of wheel chairs and crutches and reach their work bench by their own efforts. Materials are supplied to them by means of a conveyor system. The work produced by them is chiefly confined to weaving, upholstery, carpentry, sewing, metal and leather work. More and more rehabilitation centers have been added, and now they number about 14. The employables usually earn and produce no less than healthy workers in similar enterprises. Funds in the form of a grant or loan without interest are provided for a substantial number of the physically or mentally retarded (especially the aged) whose earning power is markedly reduced. With these allotments they may establish a small business which they can run with the assistance of the healthy members of their families. It is interesting to learn that one of the finest agricultural developments in Israel is to be found in a colony of the blind. This achievement was made possible by the devotion of the seeing members of the families.

The above article is reprinted from the N. Y. State Journal of Medicine.

The following article is based on a sermon by Dr. Kreitman on the Sidrah of Toldot, delivered recently at the Brooklyn Jewish Center.

A Reappraisal of a Misunderstood Biblical Personality

THE GREAT CONSERVATIVE—ISAAC, SON OF ABRAHAM

by DR. BENJAMIN KREITMAN

OF THE three patriarchs, Abraham, Isaac and Jacob, Isaac seems to be the least distinguished. History, after giving birth to the great innovator, Abraham, seems to be resting and gathering strength for the next step of bringing forth the dynamic and colorful Jacob. Isaac, according to the Biblical biographer, leads a dreamlike, shadowy existence. He is literally a shadow or echo of his father Abraham. He moves over the same terrain and duplicates the story pattern of most of Abraham's life.

The Bible, etching in the personality of Isaac, does not provide it with the lines of decisiveness and the contours of originality. When it came time for him to take a wife, Abraham did not entrust the selection to Isaac himself but sent his servant Eliezer on this delicate mission. The wife chosen for Isaac by Eliezer with so much perspicacity dominated him all the days of his life. Maurice Samuel, in his recent book on the personalities of the Bible entitled "Certain People of the Book," rightfully calls Rebecca, wife of Isaac, the great manager. She was the one who made decisions and directed the affairs of the household. It was Rebecca, and not Isaac, who recognized the contradictory qualities of their twin sons, Esau and Jacob, and decided on Jacob to be the bearer of the legacy of Abraham. The Biblical historian seems to have allotted to Isaac little more than a historical pause.

By what merit then did Isaac deserve to be counted among the patriarchs? We expect from him somewhere an original and noteworthy contribution to the foundations of our people and of our faith. But where is that originality to be found in his career? Characteristically, Isaac's greatness and originality is to be found in an *unoriginal* story, recounted in this Sabbath morning's Sidrah, Toldot.

In a tale identical with one told a few pages back, we read about a time of drought and hunger in the land of Canaan. Isaac, together with his wife Rebecca, journey to the land of the Philistines where there is an abundance of food

and water. Fearful lest the Philistines lust for his wife, Isaac claims Rebecca to be his sister. When the untruth is discovered, the king of the Philistines surprisingly deals kindly with them both, even inviting them to settle in Philistia. Isaac eagerly accepts the invitation and soon thereafter sets about digging wells. The Philistines, it seems, do not share the king's generosity and dispute Isaac's rights over the wells. Through the intervention of Abimelech a reciprocal treaty of friendship is established and there is peace for a while between natives and the settler.

This is a most unoriginal story indeed. The very same plot, characters and development are in a story told about Abraham and Sarah. So strikingly similar are these two stories that the Biblical critics who follow the documentary hypothesis claim them to be one original story that came into the hands of two different editors. According to these scholars, these two different versions of the same narrative, one about Abraham and Sarah and the other about Isaac and Rebecca, stem from two unrelated documents placed together. Inspired and reverent scholars, however, have shown that if examined closely and studied deeply, the Biblical text reveals an all-embracing psychological unity, in whose design the repetitions are explained.

The Bible had a purpose in repeating this old story with Isaac as the protagonist. Only in a repetition of this incident in Abraham's life could Isaac's particular greatness and uniqueness be seen. Towards the end of this repeated episode a variation is sounded that is special to Isaac. After having given way at first to the disputing Philistines, "Isaac returned to dig again the wells of water which had been dug in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham. And he gave them the same names which his father had given them."

The Bible informs us of some names which were presumably originated by Abraham and the procedure Isaac followed in reapplying them. Isaac took the old names *esek*, "false claim," *sitnah*, "feud," and *rebovot*, "freedom," to memorialize his own disputes over these wells. Thus the old names came to life again, infused and informed with new reasons and new experiences.

We are given one complete example of the use of an old name for a new experience in the name "Beer-Sheba." In the first story of Abraham, it received its name Beer-Sheba—literally meaning the well of the seven—because of the seven lambs Abraham had given the king of the Philistines as a visible sign of their friendship pact. Isaac too at this well made a friendship pact with the Philistines by way of a sacred oath and gave it the same name, "Beer-Sheba"—this time meaning the "well of the sacred oath," because *sheba*, in its root form, means both seven and an oath. Because Isaac kept the old name originated by his father, the name remained so until this very day. "Therefore the name of the city is Beer-Sheba to this very day." Such is the power of the reaffirmation of the old by the new; the old cannot be removed by the accidents of time.

In this unoriginal and repeated story the Bible establishes the greatness of Isaac and tells of his unique contribution to the founding of the Jewish people and the Jewish faith. Isaac, son of Abraham, was the great conservative. He was superbly skilled in the art of conservatism, the art of conserving the past by breathing into it the life of contemporary experience. He brought to this enterprise a strategy which might well be considered the ideal for conservatism. It is a strategy that unfolds itself in three successive stages. First, Isaac dug only, or mainly,

the wells that had already been established by his father—"And Isaac returned to dig again the wells of water which had been dug in the days of Abraham." Secondly, he removed the silt, the rock and the debris with which the Philistines in their hatred had stopped up these old wells. And lastly, he gave the wells the same names which his father before him had used—*Vayikra laben shemot kashe-mot asher kara laben avin*—"And he called them by the same names his father had originally given them."

Isaac did not simply repeat his father's words. The text takes great pains to show us that Isaac reaffirmed the old names as a result of his own experiences.

This was the strategy of the Bible's great conservative. He returned to his father's wells, he let their waters flow again by removing the accretions of time and circumstance, and he maintained their identity by infusing the old names with his new experiences.

It takes great courage to be an innovator, a blazer of new trails, a builder of new paths. At certain times it takes equal courage to be a conservative, that is, a conservator of the past. In fact, the new trails, the new paths and the innovations will soon disappear if there does not follow an Isaac to reaffirm them. It takes skill and imagination to preserve the newness of the past amidst the changing scene.

I must admit that in previous years I was unhappy with the phrase Conservative Judaism, the name for the version of Judaism embodied in the United Synagogue of America and taught by the Rabbinical Assembly, made up mainly of the Alumni of the Jewish Theological Seminary. To my mind, as to many others of my colleagues, it did not reflect the dynamic qualities of this movement. The name came into being, so we felt, by an unfortunate accident of history. Reform sounds bold and dashing; Reconstructionism sounds daring and adventurous; orthodoxy, which means in the original Greek "right opinion," breathes self-assurance and confidence. But conservative brings to mind a gray stability and stodginess. How I envied the felicitous names of the other branches of American Judaism! Continued reflection and experience with the problems of American Jewish life has brought me to

the point where I believe that if we were setting out now in search for a name the only name we could properly choose is Conservative.

We are confronted today, as we have been for the last fifty years, with the dangers of Philistinism: Philistinism of civilization that has raised the commonplace to a position of eminence, a Philistinism of culture that has given primacy to material values over the spiritual; a Philistinism of continued hostility towards the Jew and his teachings, and a Philistinism of assimilation that puts in danger our very existence as a distinct group in American life. Faced with such dangers Conservative Judaism has adopted the plan and strategy of our father, Isaac. We dig the wells established long ago by our ancestors, we set out to remove the accretions of ages that have choked up these ancient wells, thus letting the living waters flow again, and we gain a sense of continuity and permanence by breathing into the old names contemporary life. This strategy of conservatism calls for boldness and dynamism. It may not be as spectacular as the others in their interpretations of Judaism. But we must have the courage to resist the temptation for the spectacular. Imagine what would have happened if Isaac had neglected the wells of his father and dug new wells or dug the old and given them new names. All of Abraham's labors and sacrifices would have been lost.

Should there never be the digging of new wells and the giving of new names? Yes, when there isn't the lurking danger of Philistines ready to destroy the old. The danger of Philistinism is so great that we must concentrate all of our energies and skills in conserving the old and reinterpreting it with new thoughts and new insights.

I have just returned from a convention of the United Synagogue, the parent body of all Conservative Synagogues, Centers and Temples in this land. Over 800 delegates had assembled from all parts of this country and Canada to discuss problems and issues facing the American Jew. In the larger sense, these delegates and the members of their congregations are the Isaacs of our day who strive to conserve the past in the face of the Philistine danger. The presence of these Isaacs and the spirit that animates them augurs well

for the future of American Judaism.

Unlike the Reformists or the Reconstructionists, the men and women of the United Synagogue hold their heritage and tradition so dear that they are unwilling to risk the old for new adventures and new experiments. Unlike the Orthodox, the men and women of the United Synagogue insist on redigging the ancient wells and clearing them from the debris of ages. It is imperative that these wells should flow again and give us of their living waters. The Orthodox imperil Judaism by sanctifying those elements that have stopped up the ancient wells of inspiration and faith.

There is a time for an Abraham and a time for a Jacob. This is the time for an Isaac. As Conservative Jews, these words of the Bible are our guide: "And Isaac returned to redig the old wells dug by his father Abraham."

*May we have the courage
and loyalty of Isaac to reopen
the old wells in the face of the
Philistine danger;
the strength to resist the temptations
of digging new wells to the neglect
of the old;
and the wisdom to link ourselves
with the past and bridge ourselves
towards the future by reinterpreting
the old names.*

Thus will Judaism be for us as it was for our fathers, a "well of living waters."

Amen.

"PRESIDENT'S CLUB" TO CALL CONFERENCE

THE "President's Club"—unofficial body composed of presidents of major Jewish organizations in the United States, is planning to convene a large Jewish conference in Washington. The conference, which will be held in the middle of January, will bring to expression the sentiment of various groups in American Jewry on the Middle East policy of the U. S. Government. It will voice the wishes of organized American Jewry on such subjects as the selling of American arms to Israel, conclusion of an American-Israel security pact, mediation of an Arab-Israel peace. A similar national conference took place in Washington about a year ago and was addressed by two very high officials of the State Department.

DREAM IN THE DESERT

By JACK GOLDFARB

This article was written by Mr. Goldfarb two years ago following a visit to Israel. The two settlements he describes with prophetic foreboding were attacked by Egyptian forces this summer and suffered casualties. The settlement where the author's bus ride terminated is Nirim, and the other one discussed is Ein Hashblosa.

THE weatherbeaten, olive-colored bus rattles southward out of Beersheba into the Negev Desert in Israel. It is late afternoon and the descending sun slips farther into its downward arc. The hardy passengers bounce on the hard leather seats, gathering dust in their faces as the rumbling vehicle churns up clouds on the parched road. You tire of the bleak, barren scenery between settlements, and you turn your eyes toward your companion-travelers: serious-faced sun-browned soldiers wearing black side-perched berets, teenage girls and boys from the *kibbutzim* in blue blouses and khaki shorts, youngsters from Morocco playfully annoying each other to relieve the boredom of the long journey, a curly-haired youth and an attractive dark-eyed girl chatting intimately and holding hands on the back seat.

The sun falls below the horizon now, and minutes later, enveloping darkness possesses the earth. Except for a few yards of illuminated roadway in front of the bus, and the silver gems of light sparkling from the velvet sky, the lonely voyagers whirl along in a void of blackness, as if between distant planets. The gears groan and gasp for steel breaths as the bus struggles up steep inclines. The driver maneuvers the conveyance around the sharp twists in the winding road. Now we plod along a bumpy, crater-filled path that tests the strength of the axles and the resiliency of the tires.

But listen! The challenge of the sombre night and the trackless desert is taken up by the high spirits of the group. They are singing in lively, almost defiant tones. One of them starts off a chant, and in an instant the chorus swells. Now and then a melody familiar to American ears makes one smilingly appreciate the universality of music "Old MacDonald Had

a Farm," "He's a Jolly Good Fellow"—sung in brittle, throaty Hebrew words.

The bus plows along the almost impassable strip of terrain and comes to a halt with a final jolt. Slowly the passengers gather their bundles and knapsacks, shake off the tedious ride with an elongated stretch and file out into the slightly chilly desert air. About half of the people remain at this settlement where the bus has brought them, and the others, myself included, must go on foot to the smaller *kibbutz* two miles away.

We tread briskly along a primitive path across the sandy soil with the specks of light in the distance as our goal. Close to hostile frontiers on a moonless night,

of the Caterpillar, our eyes try to take in the scene. We gaze from the strange silhouettes of nature in this reawakening land to the age-old patterns of stars overhead . . . from the rugged and alert faces of these pioneers to the swinging leather holsters on their hips . . .

This is the Negev. A vast, wedge-shaped stretch of uninviting land that begins at Beersheba and reaches to Elath. The Negev forms a part of the Sinai peninsula to which Moses led the liberated survivors of slavery in Egypt. In biblical history, Pharaoh's pursuing hordes were engulfed. Today the danger that the pursuers may again attack is still present.

Here in this *kibbutz* ninety persons are



Israeli settlers on their way to work with pitchforks and guns. The location is near the Gaza strip, where the violence has been acute.

one does not wish to dally. Halfway to our destination, a beam of light and the whirring sound of an approaching motor brings us to a halt. Cautiously we wait, but sharp senses soon identify the settlement's own tractor which has come out to pick us up. With a hearty exchange of "Shaloms" echoing through the wide silence, we clamber aboard. As we navigate the rocky road back to the *kibbutz*, and conversation is subdued by the roar

banded together in the common objective of creating a fruitful and habitable home for themselves, their children, and those yet to converge on this area in later years. Diligently, hopefully, they plant seedlings, trees, crops of vegetables, patches of fruit. They tend the chickens, milk the cows, shear the sheep—sell their surplus to buy other necessities.

But there are difficulties aplenty. The fight against nature and man is constant.

Weeks of ploughing, planting, and irrigating are nullified by the unyielding soil and the lack of rain. The profit of months vanishes when prized cows and sheep are rustled off by night marauders.

Operating with almost predictable regularity, the infiltrators cross the borders before the moon rises, creep stealthily through the concealing gullies in search of something to steal—irrigation pipes, arms, livestock. The more daring ones come armed with knives and guns. They come to kill and be killed. Both sides maintain a steady night watch, and the crackle of gunfire is not an unfamiliar sound. But each shot does not mean the discovery of intruders. Nervous guards more often find their targets turn out to be prowling jackals or rustling bushes. The deep slumber of the settlement's children is seldom disturbed by the disquieting sounds, and even the ears of their parents become accustomed to the bark of a rifle or the piercing howl of a hungry jackal. These desert pioneers have worked hard by day, and they sleep heavily by night.

A struggling community of persons who band together to live in an outpost can chart their progress by the structures they erect. Basic to the welfare and economy of most settlements are the vital shelters. These are the children's house, tents and barracks for the adults, a dining hall, a washroom and an outhouse. As the group grows in numbers and in economic integration, new construction goes on—a library or "culture house," a clinic, a garage, a water reservoir, an administrative office, a powerhouse, a post office. In the meantime, the original buildings are improved, and the pioneering handful expand into a village, multiply into a town, and someday will swell into a thriving city.

So goes the dream.

Israeli soldiers on trucks and camels patrol the borders, constantly on the alert for attackers and infiltrators.

FIRST CHOW

By JULIEN L. SIMON

JACK rested his tray on the shiny chrome rails and he stuck out his hand for the half of grapefruit. He took it, and he considered the grapefruit, a fruit from a tall tree, a fruit that is good food. All the food at the end of the mess line was good food, but at the other end the food stank—the stink of the forbidden. Yet Jack had to eat.

"Stick out your tray, sailor." Jack lifted the tray off the tracks and held it under the two wooden forks in two huge hairy hands that heaped the corner of the partitioned bakelite with skimpy slips of lettuce, two chunks of red, over-ripe tomato; it was not like salad at Jack's home, thick with turgid cucumber, bursting cabbage and lettuce, hard snips of celery.

Jack had arrived at the Navy training base the day before. He moved along the mess line. Men around him were eating, gulping, none knowing that it was the Sabbath eve and that candles burned near the window of his home to greet the Sabbath queen. They could not see Mother bent lovingly over the candlesticks, bringing the last, smooth flame to the wick, coaxing its bend end to straight up, up into majesty, so that it would take the light; they could not see her hands moving gently before the candles, causing shadows to dance on her face; they could not know the delight of taking a sip of home-made sweet wine, or the taste of the tender Sabbath chicken.

It was not tender chicken ten short steps away. Jack moved on, the smell

filling his mouth and stomach, turning him queasy. How would it get past his lips, down his throat? Fat and water don't mix. The lump would lie like an ulcer in the middle of him. He would throw up. He knew it. The pork would make him throw up.

It wasn't really that pigs were filthy; pigs don't eat garbage any more and they were kept clean, as clean as any cow or sheep. But pigs didn't have a cleft foot as the Law said they must have, and their tails were crooked, not straight.

Jack moved on, the stink growing greater, closer. Corn bread and blobs of butter dropped in another space of the mottled brown tray; they did not fill the big, round space in front. Now vegetable soup of drowned carrots and driftwood weeds. Closer! Now a shovel of mashed potatoes slung from six inches away, almost missing, causing white, motionless, rivers to run over the levees, engulfing the bread and the soup bowl.

Jewish women don't mash potatoes so fine and don't sop milk in them to make them so creamy. You don't even need teeth to eat these potatoes, they slide right down your throat and into your stomach without chewing.

Why should he eat this stuff? He could fill up on bread and butter, on milk and vegetables; and pork only comes two or three times a week. Last night, Jack's first Navy meal, it was roast beef; not kosher roast beef, but that was all right.

(Continued on page 23)



*The Story of a Hero
Immortalized by Venice*

THE FORGOTTEN FIGHTER FOR FREEDOM

By ALFRED WERNER



Daniele Manin

WHEN I was in Venice some time ago I became reacquainted with one of the most interesting figures of modern history, Daniele Manin. On a previous visit I had seen Manin's gorgeous tomb affixed in a niche on an outside wall of Saint Mark's Church; I also saw his statue, with the Lion of Venice on its base, located in a large square named after Manin, but it had not occurred to me that he might in any way be connected with the story of Venetian Jewry. Much later, however, in the writings of Benjamin Disraeli, I came across a curious reference to Manin and his contribution towards the Venetians' fight against foreign domination:

"Even the insurrection and defense and administration of Venice, which, from the resource and the statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew, Manin, who, by the bye, is a Jew who professes the whole of the Jewish religion and believes in Calvary as well as Sinai, a converted Jew, as the Lombards styled him, quite forgetting in the confusion of their ideas, that it is the Lombards who are the converts, not Manin."

Actually, Disraeli, who was born in the same year as Manin (1804), and whose parents were of Italian descent, was mistaken in claiming the Italian hero "a Jew

who professes the whole of the Jewish religion"; he was a half-Jew, and he professed the Catholic faith. But all of his biographers seem to have found Jewish traits in his character, pointing especially to his unshakable optimism; he took a profound interest in Biblical studies, and several Jews assisted him loyally in his life-and-death battle to save the Venetian Republic. Unfortunately, few tourists bother to visit Venice's Museo del Risorgimento, which covers Venetian history from the era of Napoleon to the first World War. In this museum several rooms are dedicated to the memory of Manin; the museum carefully preserves portraits and letters of the Manin family, as well as his political manifestoes and other important documents pertaining to his activities as a benevolent "dictator" of Venice. Venetian Jews with whom I talked were pleased to see my interest in Manin, the man to whom Cecil Roth has devoted several pages in his now classic work on the Jewish community of Venice.

The Jews of Venice represented a sort of aristocracy among the Jews of Europe prior to the era of Moses Mendelssohn. According to legendary reports, even before the Christian era, Jews lived in the territory of what later became the Venetian Republic, but Jews are historically first mentioned in a decree issued by the Senate of Venice in 945 A.D. One could find among the sons of the Ghetto not only money-lenders and traders, but also engineers and manufacturers, actors and musicians. Some of its physicians achieved fame in the Christian world. The wealth of the Jewish community decreased, however, in the eighteenth century. Many Jewish merchants lost their shops between 1714 and 1718 in the last stage of the republic's war with Turkey. In 1735 the ghetto authorities were forced to declare themselves bankrupt. About forty years later, medieval economic re-

strictions were enforced upon the Jews who, hitherto, had enjoyed a large measure of freedom.

It is clear that these dire circumstances compelled Samuele Medina and Allegra Medina Moravia, both of Verona (which belonged to the territory of the Venetian Republic), to embrace Christianity. They were given the name of Manin after their sponsor at the font. Their son, Pietro Manin, married a Gentile girl, Anna Maria Bellotto, who became the mother of one of the greatest figures in the modern history of Venice.

Daniele was a sickly child, and he remained physically weak throughout his life, although, according to this biographer, Trevelyan, he flamed like a volcano when the call for action came. He was also a very precocious child. At the age of twelve he published a philosophical treatise, at sixteen a translation from the Greek text of the pseudo-epigraphic book of Enoch (with notes which were praised, much later, by such an authority as Renan), at twenty a translation from the French of the Pandects of Justinian; a few years later he edited a Dictionary of the Venetian dialect. Daniele mastered, in addition to his native language, Hebrew, Greek, Latin, French and German. In 1925 he took a Doctor's Degree in Law at the famous University of Padua; thereafter he started practising law at Venice, where he married the daughter of a lawyer. He had two children, a daughter and a son; the son, Giorgio Manin, was destined a play a certain role in Garibaldi's struggles for Italy's liberation long after his father's death.

The city of Venice had been ruled despotically by the Hapsburgs since the downfall of Napoleon. Although they had been granted a liberal constitution by the Austrians, it was never observed. The rest of Italy was divided into numerous small dependent or semi-independent

states, politically important, yet quarrelling among each other to the great pleasure of France and Austria, who were the actual rulers of the hapless country.

A feeble cry for unity and liberation from the foreign yoke was first uttered in 1831, after the July Revolution in Paris had shown the masses outside France that the will of a nation could be more powerful than guns. But the Italian masses were not yet ready for a revolt. In Venice, for instance, Manin and several of his friends printed a proclamation calling on the Venetians to rise against the hated Hapsburgs. They distributed the pamphlet in the city, but the Venetians paid no attention to it. The Austrian police, of course, were anxious to discover the origin of the proclamation, but did not find its writers.

Up to 1840 Manin led the modest life of a middle-class lawyer, showing no particular interest in politics. When, however, a railway was to be built between Venice and Milan, the young lawyer turned the technical and financial problem into a political question, stressing the fact that the railway would unite not only Milan with Venice, but also Lombardy with the cities of the Veneto, thus strengthening the Italian national spirit. Through his efforts the shares of the railroad company were purchased by Italians instead of Viennese bankers. "My friends," he said at a banquet given by some members of the Milanese aristocracy for the Venetian delegates, "we have accomplished something more important than the question of a railway."

As a matter of fact, the Italian directorate was not very successful in handling the technical problems, and in 1845 the Austrian government forced the shareholders to hand over to it the completion of the railway. Manin protested against this outrageous order at a public meeting in Venice, denouncing the proceeding as a national humiliation, as a suicide imposed by the authorities, but his protest was in vain. The Austrians, however, did not prove more efficient: it took them twelve years to complete the line, and when the first train left Venice for Milan, the body of the exiled Manin was being carried to the Montmartre cemetery in Paris.

Austria's arbitrary action caused the little man with the big spectacled head to

lose his temper. Infuriated, he started a "Lotta Legale," a constitutional agitation against the despotic methods of the Austrian government. Together with the politician Niccolo Tommaseo he endeavored to prove to the world that Austria had never observed the constitution which she had granted to Lombardy and Venetia in 1815, and that the Hapsburgs, while posing as the guardians of order, had broken their own laws.

Incidentally, it was Tommaseo who, in his famous memorial: "*Diritto degli Israeliti alla civile egualianza*" ("The Right of the Jews to Civic Equality") urged his countrymen to grant the Jews of Venice the same political freedom they had enjoyed when the city had been part of Napoleon's Empire.

Since direct propaganda against Austrian rule was *verboten*, the two men used every possible means to convert non-political meetings into political ones. Thus, in the fall of 1847, Manin organized the Ninth Congress of Italian savants which took place at Venice, in order to discuss the burning political problems with these scholars in defiance of the Austrian censorship and police. It is of interest that a number of Venetian Jews participated in the Congress, especially the Chief Rabbi, Abraham Lattes, who joined a commission of archaeological studies, and Girolamo Lattis who had fostered the drainage and cultivation of certain swampy regions in the Veneto and who became a member of a commission of agricultural studies.

After one of the meetings, a member touched Manin's shoulder, saying:

"You will be the redeemer of this country."

"With crucifixion or without?" asked Manin.

"Without, I hope," was the reply. "But I don't guarantee it."

At the end of the year 1847 the popular agitation for home rule reached formidable heights. Imitating the Boston tea-party, the Venetian hotspurs decreed a self-denying ordinance against cigar smoking, in order to strike at a considerable source of Government revenue, and also to give proof of the unanimity of the citizenry. No Italian was seen smoking in the street; those Austrians who, provokingly, smoked cigars, were caught and beaten.

On January 8, 1848, Manin presented

to the Central Congregation of Venice (the state authorities) the country's demand for Home Rule. Altogether, the demands of his petition were highly moderate: "A separate and distinct North-Italian Government dependent on the Emperor alone and not subject to the Viennese bureaucracy; the army and navy to be Italian in personnel from top to bottom; a separate financial system and the adhesion of Lombardo-Venetia to the Customs-union of the Italian States; a reformed electoral law and abolition of property qualifications for members of the Congregation; open and oral pleadings in Court; abolition of arbitrary police action; abolition of censorship; the concession of the Civil Guard—as the bulwark of liberty and order in the cities." (From the Trevelyan history.)

The answer of Chancellor Metternich's henchmen to these justified demands was simple. They did what the henchmen of Hitler or Mussolini would have done in a similar case a hundred years later: they arrested Manin and Tommaseo. On January 18, 1848, a closed gondola, the ill-famed "Black Maria" of Venice, carried Manin to the prison.

It was very foolish of the Austrians to incarcerate Manin and Tommaseo, thus making them martyrs and fostering the revolutionary spirit of the Venetians. During Manin's absence, the lawyers of the city as a body took charge of his professional work, the carnival festivities were forbidden and a time of patriotic mourning was proclaimed. Fortunately, the two brave men did not have to stay long in the dungeon; in February, 1848, the revolution broke out in Paris, and the revolutionary wave spread all over Europe, sweeping that arch-enemy of progress, Chancellor Metternich, out of his palace at the Ballhausplatz in Vienna on March 15. When the good tidings that Metternich had fled reached the Venetians, a huge crowd assembled under the governor's window, shouting "*Fuori Manin e Tommaseo!*" ("Release Manin and Tommaseo!"), while another crowd, headed by Manin's seventeen-year-old son, Giorgio, stormed the prison where he was kept and set him free. After a brief struggle with the Austrian troops, the Republic was proclaimed on March 22; Manin was elected president and moved into the Governor's Palace.

It should be noted that one of the first acts of the new government was the proclamation that "the citizens of the united provinces of the Republic, whatever be their religious confessions, none excepted, shall enjoy perfect equality of civil and political rights." Almost simultaneously the Chief Rabbi of Venice urged the Jews to join the National Guard and to defend the Republic. Two professing Jews were members of Manin's cabinet, Leone Pincherle, Minister of Agriculture and Commerce, and Isacco Pesaro Maurogonato, Minister of Finance. The latter handled the financial affairs of the Republic so dexterously that when, after the city's surrender the Austrians examined the state vaults, they found there, to their surprise, a reserve of 700,000 lire in gold and drafts on the banks of London and Turin. "Never would I have believed that this scum of republicans could be so competent!" the Austrian military governor exclaimed, flabbergasted. Several Jews were members of the National Assembly, besides the aforementioned chief rabbi: Baron Giacomo Treves de' Bonfili (it was said that he was elected to the Assembly by the largest number of popular votes after Manin and Tommaseo), Abram Errera, Angelo Levi, Rabbi Salomone Olper, Benedetto Del Vecchio, and Cesare Della Vida. Among the defenders of the city were a dozen Jewish officers, and a large number of privates, while those Jews who did not actually take up arms contributed munificently to the treasury. Not only did the Jewish women donate their jewelry to the Fatherland, but even the synagogues sacrificed their sacred vessels to the cause of Venice. And never in modern history have the relations between Gentiles and Jews been so cordial as they were in the Venetian Republic under Manin's leadership.

For a short time, when the fusion of Venice and the Kingdom of Piedmont seemed advisable, in order to meet efficiently the Austrian forces led by old General Radetzky, Daniele Manin retired from his office to serve as a spectacted private in the Civil Guard. But things did not go well under Piedmont, and he again emerged from his obscurity in August, 1848, with doubled prestige. The Austrians conquered the Venetian mainland and made all necessary preparations for the siege of the island city. When,



on April 2, 1849, only a narrow strip of water separated the Austrian forces from the capital of the Republic and the siege seemed imminent, the Maggiore Consiglio of Venice issued the following proclamation:

"Venice will resist Austria at all costs. President Manin is invested, for that purpose, with unlimited powers."

For more than four months Venice, with her small army of 18,000 heroically resisted the vastly superior Austrian forces which waged an amphibious war against the inhabitants of the lagoon, cutting off all routes of supply. At this crucial time, perfect order reigned in the besieged city. No defeatism, no crimes hampered the military efforts of the 200,000 Venetians, who bore the brunt of Austria's war against Italy with a cheerful countenance long after Republican Rome had fallen, Mazzini was again in exile, and Garibaldi in retreat. A vivid description of this period is contained in the autobiography of Luigi Luzzatti, the Venetian Jew who was to become Prime Minister of Italy:

"The hatred of the Austrians had been instilled in us with our mother's milk and my family thanked God in their prayers for this outbreak against the detested foreign domination. Everyone was rejoicing. A national guard was formed. My uncle, Guiseppe, who was an expert swordsman and could handle the musket, became an officer. He was the man of arms in our

The liberation of Daniele Manin

family. My older brother, Davide, joined the ranks of the *guardia della speranza*, a company in which were enrolled boys upwards of nine years of age. I was not old enough to join this corps, but daily I would practice with gun and sword in our garden. And young though I was, I experienced all the emotions of the siege of Venice. When the shells began to shower our house, which faced the lagoon, we were compelled to move to another house near the Square. It is from this house that one day I saw Daniele Manin passing hurriedly along the street, and my mother stopping him to ask anxiously for some news. There was talk of revolution, but Manin replied that everything was under control. Later, I saw the spectre of death stalking through the streets of our city—death under the triple form of hunger, cholera, and bombardment. The Austrian shells rained on us even in our new home. One night the booming was continuous and my mother tried to encourage us with the words: '*Non gave paura, le xe bombe che se stua nel Canal*' (Venetian dialect, meaning: 'Don't be afraid, they are only shells which are put out in the Canal'). But I was not afraid. My parents sought out another residence near Castello, and then in order to escape the shells and the spread of the cholera, we were forced to live on a barge. Despite these precautions my eldest brother fell ill with the cholera. My mother, a

saintly and selfless woman, guarded over us all like an angel; it was at this time that she undoubtedly contracted the heart ailment to which she succumbed much too soon."

In that terrible summer of 1849, Manin proved to be as great a ruler and general as any of the men celebrated throughout the ages. His compatriots recognized his superb qualities, and there were not a few who, while dying in the street, struck by a bullet or succumbing to the cholera, scrawled on the nearest wall: *Viva Manin!* Trevelyan has written of Manin's efforts to stamp out a last-minute revolt: "Manin rose up splendidly to the last call that was ever made on him as a ruler of men. Neither mortal disease, nor bodily lassitude, nor the destruction of all he had hoped for on earth, could prevent him from doing his duty to the end with the fiery energy he could always summon up at a crisis."

On August 23, the city had to surrender. Manin was among the forty political leaders who, with their families, embarked upon a French steamer that was to carry them away in accordance with the terms of the armistice. Among them was also Leone Pincherle, the Jewish Minister of Agriculture and Commerce. As Manin had drawn no salary during his presidency, the municipality forced the penniless man to take 24,000 lire with him in order to support himself and his family in exile. While he was preparing for his departure, a crowd silently waited for hours in front of his house to bid him farewell. He could hear a man sigh: "*Qua sta el nostro buon padre, poveretto! Ha gia tanto sofferto per me. Dio le benedissa!*" ("Here is our good father, poor man. He has suffered so much for me. God bless him!")

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In Paris Manin lived a rather quiet life with his family, raising his voice only once when, shortly before his death, he sacrificed his Republicanism for the sake of Italian unity. It must have been hard for a staunch republican like Manin to abandon his political creed, but in order to help Cavour and Victor Emanuel, he issued the following statement:

"Faithful to my flag — independence and unification—I reject everything opposed to it. If regenerated Italy must have a King, there must be only one, and

that one the King of Piedmont. The Republican Party, so bitterly calumniated, now performs another act of abnegation, and makes a sacrifice to the national cause. Convinced that before everything else we must make Italy, as that is the principal question, superior to all others, it says to the House of Savoy: Make Italy, and I am with you. If not—no."

Manin died in 1857, only fifty-three years old, four years before the King of Piedmont was to become Victor Emmanuel II of Italy. A decade after his death, Manin's bones, which had been resting at the Montmartre cemetery not far from the grave of that exiled German-Jewish poet, Heinrich Heine, were unearthed and taken to Venice. Also brought to the city were the relics of the wife of Manin, and of their daughter, Emilia. When the three coffins arrived at Venice, "a pale and tremulous youth, mounted on a mule and clothed in mourning, with sorrow in his face and tears in his eyes, came slowly forward in the midst of a general silence only interrupted by sobs to kiss the three coffins." He was Giorgio Manin, who had fought against the Austrians and had been wounded at Brescia. The son of the dictator of Venice refrained from participating in politics, but became one of Italy's leading scientists.

Under Mussolini's regime a man like Daniele Manin would have been incarcerated at Lipari or another of Fascism's torture chambers. Had he lived to see Victor Emanuel III—the king who allowed Il Duce to destroy Italian democracy—he would certainly have regretted backing the House of Savoy, for he was diametrically opposed to everything Fascism stands for. No less a man than Emilio Castelar y Ripoli, the Spanish statesman and writer who, incidentally, was a sincere friend and defender of the Jews, summed up Manin's character as follows:

"He appears like the personification of severe justice arisen in the city of legends. He seems to have in his character the conscience of the juris-consults of ancient of Socrates, and you will have the dictator of the lagoons, the man of Venice in Rome and the patriotism of Grecian heroes; as if the spirit of the lost Romans, who escaped the barbarians, and the lost Greeks, who escaped the Turks, had taken refuge among the lagoons of his country. But to the grand qualities of the antique

The Condition of German Reparations to Jews

ABOUT three years ago, the West German Government contracted to pay a sum of \$822,000,000 in reparations to Israel over a period of from 12 to 14 years. For the benefit of leaders of the American Jewish communities, the Council of Jewish Federations and Welfare Funds has now completed a survey on the operation of the reparations agreement and its effectiveness up to this time.

The study establishes that by the end of July, 1955, Israel had already placed orders for goods worth \$340,000,000 or 40 percent of Germany's total obligation. Goods worth about 200 million dollars have already reached Israel; the balance will be delivered between now and the end of 1956. The CJFWF study shows that the steady flow of reparations goods has quickened the tempo of Israel's economic life and has thereby aided the population as a whole. Up to last March, 52% of all goods went to the Israel Government and to national institutions in Israel, including the Jewish Agency; 26% was sold to privately-owned concerns; 14% to Histadrut enterprises; 2% to joint enterprises, and 3% to oil companies. Goods ordered by Israel manufacturers or distributors are sold to them by the Reparations Company, and the proceeds are applied to the Israel Government development budget. The Conference of Jewish Material Claims Against Germany has, during the past two years, received about \$19,500,000 out of 107 million dollars due from the Israel Government. It distributed this sum among various Jewish organizations throughout the world engaged in conducting relief, rehabilitation and resettlement activities for needy survivors of Nazi action, as well as in cultural reconstruction.

character, Manin unites laws of life and of conduct which can alone engender the moral principles of modern philosophy. To arrive at good by the means of good: to govern a people as the conscience governs life; awakening in them, with the voice of duty, a perfect morality; never to sully a great cause by a crime, not even for the welfare of the country—these are the saving principles of Manin's politics. Unite to the energy the conscientiousness 1848—Daniele Manin."

HAD he lived he would now have been 75 years old. No, he never grew old. His heart and his spirit forever remained young, even though he died in 1940—under 60. It is an unhappy thing that he, to whom the thought of a Sovereign Jewish State in Israel was the guiding star of his entire life's career, was not privileged to see it and to be one of the signers of Israel's Proclamation of Independence.

He looked upon himself as the heir of Theodore Herzl. He wanted no Jewish homeland, nor any other compromise. Like Dr. Herzl in his day, he openly demanded a Jewish State in Palestine with a flag and army of its own. To his followers, the Zionist Revisionists, he was a knight in shining armour, but his enemies looked upon him as a reckless, even a sinister adventurer. Because he once had an interview with Mussolini, there were those who denounced him as a Fascist. He did not get along well with the Zionist Labor Party and its leader, David ben Gurion, who became the first Prime Minister of Israel. The American Zionist leaders, Justice Brandeis and Rabbi Wise, did not agree with his drastic demands—punish the Arabs and fight the British police—but they did love and admire his gallant spirit. He was the idol of the Sabras, the Palestine-born Jewish youth. Many Zionist friends smiled and nicknamed him “the enfante terrible—the Zionist Robin Hood.”

I remember when I first saw and heard him at a Zionist mass-meeting in Cleveland, Ohio, in 1922. He defended himself. “My friends reproach me,” he said, “for accepting the British as my allies. But I say I would go to Palestine not only with the British but even with the Devil himself.” This was the keynote of his Zionist policy.

He was a statesman. When I listened to him at a conference in a Philadelphia hotel, explaining for fully three hours the international political situation, I said to myself, “What a wonderful Foreign Minister that man would make for the Jewish State.” I feel now as I felt then—a score of years ago—that not even among the most powerful nations in the world was there a foreign minister who could match him.

As an orator he was unsurpassed. He never raised his voice, he never overused

gestures. He avoided the tricks of oratory. And yet his was an eloquence that held you spellbound. His clear, insistent voice penetrated into your brain. His deep-felt sincerity crept into the heart of his audience.

And he was a brilliant writer, too. Born 75 years ago in the southern Russian city of Odessa, he was educated in Russia, in Italy and Austria, and admitted to the bar in Russia. But already in his student days he won for himself the reputation of a brilliant writer and a magnetic speaker. During the first World War he went to Alexandria, in Egypt, as the foreign correspondent of an important Russian newspaper and attracted wide attention by his reports on the Near East. He wrote brilliantly in English, French, Hebrew, Italian and Yiddish as well as in his native Russian. He translated the great Hebrew poet Bialik's work into Russian. In London in 1924 he wrote of Bialik's songs that they were a revolt against the spirit of the Ghetto—they were songs of triumphant invincible manhood. He translated Dante into Hebrew. In a little book titled, “A Word About the Regiment,” he told the story of the Jewish Regiment which helped Field-Marshal Allenby wrest Palestine from the Turks. His famous novel, “Samson the Nazarene,” was published in English and also in German as “Judge and Fool.”

It was an exciting experience to read his “Samson” when it was made into a drama. It was natural that Jabotinsky—a kindred spirit of the Biblical hero—should have chosen to write about this character. It is a powerful play. The reader can understand that Jabotinsky strove to stir a high courage into the Jewish youths of his own time. The Irgun Zvi-Leumi—the extremist Jewish young fighters in Israel—certainly drew their inspiration from Jabotinsky and his “Samson.”

The first time Jabotinsky made his appearance at a public Jewish gathering was in 1918, in Helsingfors, Finland, across

An Appraisal of a Controversial Leader on the 75th Anniversary of His Birth

THE HISTORIC JABOTINSKY

By LEON SPITZ

the water from St. Petersburg, now known as Leningrad. The Jewish Deputies of the Russian Duma (Parliament) fled from Russia and studied ways to fight for Jewish rights not only in Palestine but throughout the world. He was one of the Jewish leaders who attended and became known as the chief sponsor of the Helsingfors Platform. Some years later this inspired the American Jewish leaders—Rabbi Stephen S. Wise, Louis Marshall, and others—to demand at Versailles, with the help of President Woodrow Wilson, that the Jews in Eastern Europe receive minority or nationality rights to maintain their own schools, elect their own representatives to the Parliaments, and control the Jewish activities in their own communities.

At one time he succeeded Dr. Chayim Weizmann as the Chairman of The Zionist Commission in Palestine, which was appointed with the approval of the World War Allies to advise the Military Administration in Palestine. But when the Arabs rioted against the Jews he organized Jewish self-defense battalions and beat back the attacks. For this the British police arrested him and threw him into a dungeon in the ancient Crusader castle in Acre. Protests rose all over the world, even in the British Parliament. After Jabotinsky spent three months in jail, he was released. But the bloody Mufti of Jerusalem—who incited the Arab riots—was released at the same time. The British wanted to placate both the Jews and the Arabs.

At another time Jabotinsky even joined Dr. Weizmann as a member of the World Zionist Executive Committee, but he could not agree with Dr. Weizmann's compromising methods, and after a short year he resigned. After that he opposed Dr. Weizmann violently and forced Weizmann to resign his office as Presi-

(Continued on page 22)



NEWS OF THE CENTER

Rabbi Kreitman to Deliver Message For College Students at Late Services

This Friday, December 23rd at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Kreitman will discuss the subject, "The Casual Look in American Religious Life — A Message Directed to Our College Youth." In this sermon, Dr. Kreitman will discuss the present religious situation on the college campus in the total frame-work of American religious life. We hope that many of our members as well as college students visiting during their winter vacations will attend these services to hear this most vital message.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Junior League to Take Charge of Annual College Student Service Next Friday, Dec. 30

Next Friday, December 30th, we shall be privileged to have our annual College Student services at which we hope all the students of the colleges and universities who are home for their winter vacation will attend. Members of the Junior League will participate in this service.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year Gift Fund.

Members are urged to make contributions to this fund.

Correction

The following names were inadvertently omitted from the lists which appeared in last month's November issue of the *Review*:

Mr. Emanuel Cohen—Kol Nidre Fund Contributors' List.

Mr. Ike D. Spiegel and Mr. Philip Levin, Sustaining Members' List. Sabbath Services

Friday evening services at 4:20 p.m.

Kindling of Candles 4:10 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah—"Vayigash," Genesis 44:18-47:27. Haphtorah Reading: Prophets, Ezekiel 37:15-28.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:00 p.m.

The lecture in Yiddish by Rabbi Gerson Abelson will be held at 3:50 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 4:20 p.m., followed by Maariv.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Nathan Wolfe of 350 Lefters Avenue on the celebration of their son Stanley Robert's Bar Mitzvah at the Center this Sabbath morning, December 24th.

Congratulations and best wishes are also extended to Mr. and Mrs. Sali Rothschild of 715 St. Marks Avenue on the Bar Mitzvah of their son, Stanley R., at the Center this Saturday morning, December 24th.

Holiday Gym Schedule Mon., Dec. 26

The holiday schedule will prevail in the Gym and Baths Department on Monday, December 26th, and will be open for men from 10 a.m. to 2 p.m.; and for boys from 2 to 4 p.m.

Mr. Harold Hammer Leaves the Center

It is with regret that the Center must announce the leaving of its Administrative Director, Mr. Harold Hammer. Mr. Hammer has accepted the position of Administrative Director at the Chizzuk Emunah Synagogue in Baltimore, Maryland, one of the great historic congregations in the Conservative movement. We wish Mr. Hammer all good fortune and congratulate our sister congregation on its choice of administrator, though this deprives us of a skilled and loyal executive.

Mr. Hammer's duties of Administrative Director will be taken over by Mr. David Gold, the Executive Secretary.

THE HEBREW SCHOOL

SEVERAL weeks of vigorous campaigning came to an end on November 22 and 23, when elections took place for officers of the General Organization of our Hebrew School. The victorious candidates are Marion Brown, president; Stanley Rothschild, vice-president, and Jeffrey Feinman, secretary.

Our Hebrew School is in the midst of "Open School Month," which is taking the form of grade conferences. Parents are invited by letter to visit the class in session for one hour. A half-hour conference with the teachers and Mr. Aaron Krumbein, acting principal, follows. The conferences will continue into January and parents are urged to observe their child's class in action.

The major event of our fall season was the Hanukkah celebration of our Hebrew School which took place on Sunday, December 11. The feature of the performance was a play in three acts, "The Brave Maccabees," written, produced and directed by Mrs. Evelyn Zusman. Mrs. Miriam Tessler was in charge of the choreography.

production. Mrs. Louis Putterman was in charge of the scenery. Mr. Herb Levine supervised the make-up. Mrs. Herman Soloway did the costuming with the assistance of Mrs. Joseph Kalton and Mrs. Samuel Levy. Materials were presented by Mrs. Ellis Nisselson and Mrs. Ben Moskowitz. Mr. Emil Weinstein directed the choral and school singing.

A Hebrew playlet, "The Maccabean Pilgrimage," written and directed by Mrs.

Rachel Bethlahmy, was presented by Grade 5.

The High School Community Breakfast took place on Sunday morning, December 18. It was preceded by morning services conducted by the Post-Bar Mitzvah and High School classes. A very enjoyable repast was prepared by the Parent-Teachers Association. The main feature was a very inspiring Hanukkah message by our Rabbi Benjamin Kreitman.

Young Married Group

AS WE reach the mid-way mark of our season we find ourselves looking back on many interesting programs and group activities, such as our most successful Theatre Party. Those of us who were fortunate enough to attend the First Annual Dinner and Dance have the most pleasant recollections of an enjoyable evening. Looking ahead, we have for our December 28th meeting the very eloquent Mr. Harold Becher, who will speak on "The Mystery of the Vanishing Jew," in keeping with the Hanukkah spirit.

For the past few years the Young Mar-

ried Group has had among its active members two untiring and devoted people, Mr. and Mrs. Harold Hammer. It is with deep regret that we must bid them farewell. The Testimonial we so humbly rendered to the Hammers was our small way of saying "Thank You," for one night could hardly be enough to express our gratitude. So, to our dear friends, Shirley and Harold Hammer, we extend our best wishes for the success and happiness they both deserve.

I am looking forward to seeing you at our next meeting.

WILLIAM BRIEF, *President*.

Applications for Membership

The following have applied for membership:

GOLDEN, RALPH: Single; Res.: 900 Eastern Pkwy.; Bus.: Engineer, 240 Wythe Ave.

HARRIS, MILTON: Single; Res.: 4811 Church Ave.; Bus.: Hardware, 16 W. 18th St.; *Proposed by* Leonard Krawitz, Bernard Stein (Reinstatement)

LESSER, ABRAHAM: Married; Res.: 451 Kingston Ave.; Bus.: Shoe Salesman, 89-39—164th St.; *Proposed by* Julius Kushner.

ZABOTINSKY, MISS EILEEN: Res.: 618 E. 93rd St.

ZEILER, MURRAY: Married; Res.: 305 Linden Blvd.; Bus.: Pharmacist, 1193 Fulton St.

ZWERDLING, MISS ROSANNE: Res.: 565 Crown St.

Additional Applications:

BAKER, STANLEY W.: Single; Res.: 687 Sheffield Ave.; Bus.: Accountant, 853 Broadway; *Proposed by* Harry Heckt, Leo Kaufmann.

ELKIND, AARON: Single; Res.: 1497 Carroll St.; Bus.: Real Estate; *Proposed by* Arnold Magaliff, Harold Kalb.

FALK, MICHAEL: Married; Res.: 269 Schenectady Ave.; Bus.: Clothing Contractor, 688 Broadway; *Proposed by* S. Sidorsky, M. J. Schwartz.

FISCHER, S. LOUIS: Married; Res.: 371 East 54th St.; Bus.: General Products, 5201 Foster Ave.

KLAVERNS, NORMAN I.: Single; Res.: 5103 Beverly Rd.; Bus.: Electronics Engineer, R. C. A. Corp., Camden, N. J.

KASSOVER, MARTIN: Single; Res.: 1402 Brooklyn Ave.; Bus.: Pharmacist, 220 West 42nd St.

KURZMAN, MISS KALA: Res.: 156 So. 9th St.; *Proposed by* Herbert Krasner.

MORGENSTERN, MISS LENORA: Res.: 8313 Bay Parkway; *Proposed by* Herbert Krasner.

PIERCE, MURRAY: Single; Res.: 181 Rockaway Pkwy.; Bus.: Luncheonette, 313 West 37th St.

SCHWARTZ, DANIEL: Single; Res.: 257 East 55th St.; Insurance, 80 Maiden Lane.

WEISBERG, MISS GERT: Res.: 308 East Broadway; *Proposed by* Herbert Krasner.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Youth Activities

AS WE approach the midpoint of our season's work, we find our young membership highly enthusiastic over future activities. Early this month, with the spirited Thanksgiving weekend of Jewish Living just behind, we began to plan for the Hanukkah observance. A wide variety of programs and projects were undertaken, including the presentation of an original playlet by the youngest girls' club and the fashioning of clay Hanukkah menorahs by a teen-age group. Each club enjoyed lighting the candles and singing the appropriate songs.

Last week the U.S.Y. clubs sponsored a Hanakkuh dance. This was a cooperative venture for the purpose of supplementing the Center's subsidy for the delegates to the National Convention of the United Synagogue Youth, which gets under way next week.

Upon resumption of activities after the first of the year, the clubs will begin the major unit of their work—projects aimed at furthering human values and understanding among our fellow-Jews and in our society.

Junior League

THE past month was an eventful one for our Junior League. After a successful Thanksgiving Dance, the group began preparations for the observance of Hanukkah. On December 8, a round-table discussion was held on: "The Historical Significance of Hanukkah." The following week, a holiday festival and carnival-type program was presented. For December 22 a relaxing movie show was scheduled to set the mood and pace for a restful college vacation period.

Next Thursday the Junior League is sponsoring its Annual Winter Frolic and Dance. It is hoped that the turnout will be as great as in the past.

The January schedule calls for a variety of programs. On January 5, the first of a series of talks will be given on the subject: "Modern Trends in Judaism." This will be followed by another enjoyable session of Hebrew dance instruction. Then Mr. Brickman, the adviser to the Junior League, will deliver a presentation on the latest developments in the field of world Jewish migration. A game night and open house are also scheduled.

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

At our December meeting, Sisterhood celebrated Jewish Book Month.

The motto of our ancestors was, "Lo Am Ha'aretz Hassid—An Ignorant Man Cannot Be Pious." Our ancestors proclaimed that one who did not know the laws and the traditions would not be able to truly face and solve life's issues. Study and learning were all important for the Jewish people's very survival. Jewish literature is rich, vital and absorbingly interesting; it dispenses the genuine joys of reading and enriches the personality. Reading of standard books of Jewish thought and ideology is of great help to the Jewish woman in her effort to become a knowing and proud member of her community.

Jewish Book Month should stimulate us to read books of Jewish interest. This reading will not only help us to relive the past, but also will help us to preserve our heritage for the greater glory of mankind.

MOLLY MARKOWE, President.

Seventh Annual Institute Day

Free people everywhere recently celebrated the tenth anniversary of the United Nations, but nowhere, we are sure, was it observed more effectively and more significantly than at Sisterhood's Institute Day, held on November 30. This has become an outstanding event not alone for us, but for all Brooklyn organizations. The overwhelmingly large audience of our own Sisterhood members and friends, delegates from all Brooklyn Sisterhoods, and representatives from community organizations, attested to the increasing importance of this all-day convention.

The morning session began, quite appropriately, with a special prayer delivered by Mrs. Anne Bernhardt. Mrs. Clara Meltzer, chairman for this session, set the tone for the day's proceedings by stating that, through our survey of the work of the U.N. it was our hope that we would all become more aware of the

role the United Nations has assumed as to the instrument of peace among nations. Declaring that the basic precepts of the U.N.—peace and freedom—were taken from the Torah itself, she introduced our own beloved Rabbi Kreitman to elaborate on this theme. Rabbi Kreitman spoke of the foundations of the U.N., declaring that Judaism gave mankind the ideas and concepts upon which the world organization was founded. Following this most illuminating and erudite address, we were privileged to hear Sisterhood's favorite pianist, Miss Shella-Nan Markowe, talented daughter of our president.

Luncheon was prefaced by the ritual of the *motzi*—breaking bread, rendered by Mrs. Sarah Kushner. Our hostess chairman, Mrs. Sadye Kurtzman, and her capable committee, served luncheon to the more than 300 women present, and we are grateful to them for the efficient manner with which this task was accomplished. A brief recess was devoted not only to browsing about the gift tables, supervised by Mrs. Lillian Lowenfeld and her co-chairman, Mrs. Sadie Kaufmann, but to purchasing the gaily-colored toys, etc., symbolic of Hanukkah. Books of Jewish content were displayed at the publications table manned by Mesdames Irene Schiff and Edna Krinsky, and a vivid reminder of the urgency of the Israel Bond Drive was manifest by the Israel Bond table at which Mrs. Anne Weisberg, chairman, presided. The spirit of Hanukkah was further enhanced by a Hanukkah display table complete even to the traditional *lotkes*, prepared by the women of the P.T.A. of the Center Hebrew School.

The all-too-brief interlude ended as our Reception Committee, headed by Mrs. Sarah Klinghoffer, guided our members and guests into the spacious auditorium for the opening of the afternoon session. After the rendition of the anthems, sung by Cantor William Sauler, and the reading of the prayer by Mrs. Cele Benjamin (in the absence of Mrs. Rena Spatt), Chairman Edythe Sauler introduced our charming president, Mrs.

Molly Markowe, who extended a warm welcome to the large audience and gave a brief resume of the morning session. Rabbi Kreitman was then called upon for greetings, in the absence of Rabbi Levinthal, who unfortunately could not attend.

A Documentary, produced, adapted and narrated by Mrs. Shirley Gluckstein, our Social Actions Chairman, depicted the "United Nations At Work." In presenting the prologue, Mrs. Sauler related the ancient tale of Haman, and declared that just as we had Hamans of old, so today there are Hamans who are threatening the peace of the world. The play was an enlightening presentation of the many aspects of the U.N., and the women participating in it, the Mesdames S. Horowitz, M. Kahn, E. Krinsky and S. Seckler, are to be congratulated for their splendid performance as is Mrs. Gluckstein who conceived the entire production. The work of the various agencies of the U.N., UNESCO, UNICEF, W.H.O., F.A.O., were brought sharply into focus by these talented and dedicated women. The musical accompaniment, performed by Mr. Sholom Secunda and the Sisterhood Choral Group, provided the mood and the spirit which literally transformed us from our roles of passive spectators into active participants of this "United Nations on Parade!"

And now we were introduced to our guest speaker, Mr. Clark Eichelberger, Executive Director of the American Association for the United Nations. It was gratifying to hear him say that if the Documentary we had just witnessed could be shown throughout the country, it would serve as a most useful medium of propaganda for the perpetuation of the U.N. In analyzing the background of the U.N., Mr. Eichelberger told us that colonialism is rapidly diminishing; the will of the subject people is for self-determination; that this is no longer an age where isolationism can exist; the fantasy of air-space, which once existed only in the minds of children, is developing into a reality; we are coming to a decade of no frontiers, which is a by-product of the atomic age. Mr. Eichelberger concluded his most informative talk with the hope that, by turning to the United Nations, the nations of the world will find a solution to the many perplexing problems which beset them. To which we utter a fervent Amen. A question

and answer period which followed brought to a close this most meaningful presentation of "United Nations on Parade." We would like again to thank all those who made this program possible.

Todah Rabah

To Sadie Kaufmann, Dorothy Miller, and Rose Meislin for their annual visit to the Jewish Hospital for Chronic Diseases and bringing Sisterhood's Hanukkah gifts and greetings to the patients of the hospital. We wish to commend these women for faithfully performing this *mitzvah* year after year.

Kiddush to Junior Congregation

Mrs. Sadie Kaufmann, chairman and Mrs. Edna Krinsky, co-chairman, announce that a Kiddush to the Junior Congregation will be sponsored by the following members: December 31—Mr. and Mrs. Jacob Hoffman, in honor of their daughter's marriage; and January 7th—Mr. and Mrs. Nathan Garelik, to celebrate the opening of their new home.

Cheer Fund

Mrs. Fanny Buchman, chairman, reports the following contributions to our Cheer Fund:

In memory of Mrs. Rose Katz's sister Mesdames L. Lowenfeld, M. Meyer, B. Schaeffer.

In memory of Nat and Ben Bader's mother, Mr. and Mrs. Philip Amster.

In memory of their uncle, Morris Neinken, Mr. and Mrs. Lawrence Meyer.

Mrs. Buchman can be reached at PR 4-3334, if you wish to celebrate a *simcha*, or observe the memory of your dear ones, by contributing to this Fund.

Federation of Jewish Women's Organizations

The annual convention and luncheon of the Federation of Jewish Women's Organizations will be held at the Hotel Astor on Wednesday, January 18. This will be the occasion for the 60th anniversary of this organization. The theme for the day will be "Broader Horizons." Please reserve the date and plan to attend. Reservations at \$6.50 may be made by calling Mrs. Benjamin Markowe at PR 2-1287.

Federation of Jewish Philanthropies

This most important organization, comprising 116 agencies, is again appealing to us for our financial assistance. Remember—a woman's gift is her own—the symbol of her own understanding—over and above her husband's contribution. Please send *your* contribution to Mrs. Cele Benjamin, over-all chairman, or to Mrs. Sarah Kushner, chairman, in care of the Center. Contributions will be invited to a gala Federation Day event to take place on January 26th at 12 Noon at the Hotel Sheraton Astor for donors of \$10 and over; Victor Borge, Guest Artist.

YOUNG FOLKS LEAGUE

ON DECEMBER 21, the Young Folks League sponsored its annual drive on behalf of the Federation of Jewish Philanthropies. The Chairman for the evening was Morris Bloomstein and words of praise for Morris and the entire Charities Committee are in order for a job well done.

Although the pledges made amounted to a substantial sum, the true success of our Federation Drive cannot be measured in terms of dollars and cents. For more significant is the fact that the volume of pledges represents undeniable proof of the awareness of Young Folks League of the needs of Federation and of our desire to see its activities continued and furthered. I would like to thank all for their eagerness in responding to a worthy cause and for the generosity displayed by the donations of our members.

The officers and members of the Executive Board of the Young Folks League have been greatly concerned during recent weeks about the late starting of our regular meetings on Wednesday nights. It is generally felt that if our programs began earlier they would be more enjoyable for the membership-at-large. The proposed plan is to start our meetings promptly at 9 P.M. Such an undertaking can only be successful through the fullest cooperation of our members. Please try to be at our meetings by 9:00 P.M.

Calendar of Events

Sun., Jan. 1: Bowling at Kings Recreation Center on Clarkson Ave., 2:30 P.M. The YFL meets at bowling every Sunday afternoon.

Calendar of Events

Mon., Jan. 9: Sisterhood Executive Board Meeting, 1:00 P.M.

Wed., Jan. 18: F. J. W. O. Luncheon, Hotel Astor.

Mon., Jan. 23: Sisterhood General Meeting, 12:45 P.M. An inspiring program dedicated to Torah Fund, and the showing of a film, is being planned.

Advance Notice

Gala Program in celebration of Jewish Music Month. You and your husbands are cordially invited to attend. Watch for date and further details.

Wed., Jan. 4: Regular meeting—Post New Year's Social—Admission by invitation and membership card only.

Thurs., Jan. 5: YFL Dance Group—8:15 P.M. Miss Thelma Goldstein, Chairman.

Fri., Jan. 6: *Oneg Shabbat* following the Late Friday Night Lecture Services. Held weekly.

Sat., Jan. 7: Attend Sabbath services with our members in YFL row.

Tues., Jan. 10: Bridge, Scrabble and Chess Group—8:30 P.M.

Wed., Jan. 11: Regular meeting—First presentation of a series of "Film Nights."

Thurs., Jan. 12: YFL Music Group—Leonard Krawitz, Chairman.
IRA M. GROSS, *President*.

Personals

Dr. David Kershner of 1406 Albe-marle Road, Director of Surgery at the Jewish Chronic Disease Hospital of Brooklyn, has been elected President of the Medical Board of that hospital.

Mr. Irvin I. Rubin of 84 Sterling Place has been elected Vice-President of the New York Section of the Society of Plastics Engineers.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Herman Jacoby of 1304 Union Street on the birth of a daughter, Julie Ann, to their children, Mr. and Mrs. William Edwards of Alaska on Dec. 10th.

Jabotinsky

(Continued from page 17)

dent of the World Zionist Organization.

Jabotinsky from the first felt that the Jews should themselves have a hand in taking Palestine from the Turks. To accomplish this he proposed to organize a Jewish brigade, but he met with much opposition, even from Zionist leaders. But Weizmann encouraged and General John Smuts, the Prime-Minister of South Africa, pushed the project. At last the Zion Mule Corps was organized and was shipped off to Greece. The Commander, Col. Patterson, later praised the men for their courage and efficiency. Jabotinsky was commissioned an Honorary Lieutenant. Later the Judean Brigade was formed and several battalions marched with Viscount Allenby to capture Jerusalem, wearing the Mogen David on their British uniforms and carrying the white and blue flag of Zion together with the British standard—for the first time since Jerusalem had fallen 1900 years before. Jabotinsky then left for England, but when he wanted to return to Palestine, the British authorities refused him permission to re-enter the country.

So he made Paris his temporary home and set out for speaking tours in the United States and European countries. When he lived in Paris, he edited the Russian language weekly, *Rassviet*, published by the International Zionist Revisionists Party. As the World President of the Revisionists he directed this super-patriotic Zionist organization and the Brith-Trumpeldor movement from that city.

In 1935 the Revisionists, impatient with the then slow progress of the World Zionist Organization, seceded from it. Some years later they returned to the fold.

Today in Israel, the Heruth, a Freedom Party, is the heir to his program. In the *Knesseth* (Parliament) they are now the second largest party.

A colorful and inspiring personality Vladimir (Zeev) Jabotinsky certainly was. His slight physical body harbored a fiery spirit. He was lovable, eloquent, glittering, magnetic, despite the fact that he was actually a little man, rather slim and quite unprepossessing. Above all else, he was the knightly champion of Zion, and as such he will be remembered in the years to come.

THE BROOKLYN JEWISH CENTER

Announces the Annual Campaign in behalf of the Jewish Theological Seminary, the United Synagogue of America and the Rabbinical Assembly. . . . This campaign will include a drive for the completion of the Endowed Fellowship in honor of

RABBI ISRAEL H. LEVINTHAL

The chairman of the campaign is

JUDGE DAVID A. BENJAMIN

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THE ORGANIZATIONAL DINNER WILL BE

HELD ON

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Sunday, January Twenty-nine

at 10:30 A.M.

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This means you will entertain at a Membership Meeting. Can you sing, dance, play an instrument or do card tricks?

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Address a card to Mr. Ira I. Gluckstein, Chairman of the Social Committee, giving your name, address, telephone number and what you can do to entertain. You will get a date for an audition in reply.

A NEW BOOK

By RABBI LEWITTES

"Highlights of Jewish History: from Daniel to the Rambam," by Rabbi Mordecai H. Lewittes has been published by the Hebrew Publishing Co. This is the third in a series of history text-books intended for children in religious schools. It is a sequel to "Heroes of Jewish History: from Abraham to Moses," and "Heroes of Jewish History: from Joshua to Jeremiah." It includes many pedagogic aids for teachers and students.

Rabbi Lewittes is also the author of "The Student Bible" (2 vols.) and co-author with Dr. Harry Blumberg of "Modern Hebrew" (2 vols.) and "Select Readings in Hebrew Literature."

FIRST CHOW

(Continued from page 12)

It's the same animal and it's only killed differently.

Closer! Coffee, string beans, and now the end of the line. The thick smell overpowered Jack, made him want to drop his tray, to leave the mess line, but he didn't. Hold the tray out, Jack, so the pork chop doesn't slide off. Take it now and try to force it down, get it over with. Jack clogged his nose and sucked breath through his open mouth.

The chop lay there, alien. Jack followed the man ahead of him to a table, slid down the tray, and sat down. Lots of people have trichinosis festering their insides. But the chop was safe because the Navy cooked it long enough.

Jack tore the bread slice in half and buttered it, speared string beans with his fork, and ate. He took a bite of the bread, postponing, chewing slowly. Then he slowly swiveled the tray around so the meat was in front. He fingered a knife, then set it down again. The chop still steamed and a pearl of fat rolled off the bone. Thick fat, not like chicken fat that is so lean and fluid. That drop was viscous and round, round as a hog's body is round, with potbellied layers of fat, and it moves sluggishly, the hog.

He pushed the prongs in, with his nose blocked and no smell. He pulled the knife across the corner of the chop, sawed back again, and cut off a chunk. It was soft, and he didn't need to cut much. Pick

it up, Jack, eat now, but he couldn't eat while breathing through his mouth.

Open your nose and take it in. Jack shuddered. It was sweaty to his nostrils. He was not hungry anyway, he decided, so there was no reason to eat; he should get up and get to the sack. His stomach didn't feel good anyway. Come back and try pork next time they have it. Your stomach never feels good the first time that you're in a new place.

He lifted the fork toward his mouth and strained his resisting lips and teeth wide apart. Then he lay the skewered chunk on the bottom of his mouth and closed his mouth, lips only, teeth far apart, tongue far back in his throat. He pulled the fork outwards and the meat jammed against the front of his mouth, pulling loose and dropping on the floor of his mouth. Jack was unable to uncoil his tongue forward. His mouth was dry. Push tongue, push, it won't bite you. See how it tastes. But he could not chew the meat, could not swallow it and surround it with his body, make it part of him. Not a damn reason in the world why he shouldn't bolt it like apple pie. It was clean, no worms, everybody likes it. And when you're in the Army or Navy you're expected to eat anything you get.

The jaws swung their cutters toward the chunk. They closed and began to chew, faster, then rhythmically. He was

not getting sick, it did not taste at all, he could not tell what the flavor was, maybe because his nose was half closed. Jack put a forkful of potato on top of the half chewed meat in his mouth. The potato would bury the chop. Now chew the whole thing. It was chewed! It was down! It was in his stomach!

Rabbi Kreitman to Lead Israel Pilgrimage

Rabbi Benjamin Kreitman will lead a pilgrimage to Israel and a tour of Europe next summer.

Leaving New York July 15th and returning August 19th, the trip will be high-lighted by a comprehensive tour of the Holy Land, visiting all principal centers of historic and religious interest, and including official receptions by the Chief Rabbi and other dignitaries. Visits to the leading cities of England, France, Switzerland, and Italy will round out the tour.

Those persons interested in joining the tour should contact Mr. Harry Blickstein at MUrray Hill 2-0342 or SLocum 6-7852.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of gifts for the purchase of taliseim and Prayer Books from the following:

Mr. and Mrs. Leonard Beren in honor of their son's Bar Mitzvah.

Mr. Herman Goldsmith to commemorate his father's Yahrzeit.

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